• 113, 19 Ainu AB6

[For information pertaining to the Ainu language, see 22: Matthews, R1 Soviet Union, category 116; pp. 10-11.]

113

101

102

103

131

133

Southeast Siberia RX1
Ainu AB6
Tungus RU5
Birar
Orochon
Daur
Solon
Manegir
Goldi RX3
Orok
Orochi
Olcha
Negidal
Kile
Samagir

/For a map showing the location of the various ethnic groups listed in the OWC headings above, see: 2: Schrenck, RX2 Gilyak, Category 116, pp. 418-423 (in English text)./

1:Takakura H-4, 5 (no date) 1960 AB6 Ainu AB6

BIBLIOGRAPHY

I have used many materials which are not easily available and to avoid undue complexity I omitted from the text any detailed explanations of the manuscripts which are cited. Therefore, this appendix is not only a bibliographical guide but a supplementary commentary on the text. I am concerned here only with manuscripts and rare books. Manuscripts of minor importance which are in the library of the Hokkaidō Administrative Office are not herein commented on and my selection of rare books is, of course, a subjective one. Basic guides to these materials are:

Hokkaidō Chō Kyūki Mokuroku (List of old records in the Hokkaidō administrative office) edited by Takada Fujie and myself and published by that office in 1932.

Kokusan Shinkō Hakurankai Hokkaidō Rekishi Kan Chinretsushin Kaisetsu (Comments on the exhibits in the Hokkaidō History Hall at the National Industry Encouragement Fair) published in 1926.

Goryōkaku Nai Rekishi Kan Chinretsushin Mokuroku (List of exhibits in the Goryōkaku History Hall).

Wherever the name of the owner of a manuscript or book is not given then it is owned by the Hokkaidō Administrative Office.

Kōnō Tsunekichi, ed. *Ainu Chōsa Zairyō* (Materials for study of the Ainu). A collection of extracts from old records. Owned by Kōnō Hiromichi.

Mogami Tsunenori, *Akkeshi Ran Moshiage* (Report on the Akkeshi rebellion). Mogami's report on the troubles of December 1799 when Tashanishi, chief of Kushiro, killed a houseboy. Also contains supplementary materials on the chief Ikotoi of Kunashiri who secretly contacted the Russians and on the assassination of Tashanishi.

Kushihara Masamine, *Igen Zokutsu* (Every day guide to the Ezo). 5 books. Records kept on the life and trade of the Ezo by Kushihara who, in 1782, was sent to Sōya in the relief trade.

Matsumoto Junō, *Ishikari Tokachi Ryōgawa Kikō* (Travels to the Tokachi and Ishikari Rivers). A travel diary for the period June 1875–July 1876. The Kaitakushi official Matsumoto went up the Ishikari River to its sources, then across to the Osara River, thence to the Tokachi River, then to Otsu and finally to Sapporo by way of the Urakawa coast. This was Matsumoto's last journey and the most detailed exploration of the Ishikari-Tokachi area. At the conclusion of this trip Matsumoto resigned his post and never returned to Hokkaidō. Owned by Kōnō Hiromichi.

Usu On Basho Otazune Kajō Shojō (Report on the problems of the Usu *Basho*). A report made by Wakaya Uhiyo, contractor for the Usu *Basho*, on the condition of each of the markets of that area for the period February 1854. It forms part of his collected writings *Bunka Do Oscumtasare Sho*.

Urakawa Shichō Sho Shorui (Papers of the Urakawa Branch Office). When the Urakawa Branch Office of the Kaitakushi was abolished in 1874 its record came into the possession of Hokkaidō Imperial University.

Onōdera Tokuken, *Ezo Kikan Furoku* (Supplement to the wonders of Ezo) Onōdera had, by order of the head of the Sendai clan, traveled to Shimaki in West Ezo and written of this journey in *Hokuyū Nisen*. *Ezo Kikan Furoku* treats of the natural products, the people, and the history of Ezo and Karafuto. It contains, in detail, the routes from Matsumae to East Ezo and North Ezo and from

1:Takakura H-4, 5 (no date) 1960 AB6 Ainu AB6

BIBLIOGRAPHY

● 113

Sōya in West Ezo to Shari. Tokuken's ordinary name was Kenji and his pen name was Okoku. He was instructor at the Sendai clan school.

Ezo Kembun Shi (A history of personal experiences in Ezo). 29 books. On the customs, languages, legends, habits, and economy of Ezo, and with material on Russia and Karafuto. Many illustrations. Probably done sometime in the first two decades of the nineteenth century although neither date nor author is known.

Ezo Koku Shihi (Private records of the Ezo). On economic conditions, products, and the native customs by one who had once cut timber in the remote Ishikari mountains. Probably done in the latter eighteenth century. It also is known as *Ezo Koku Yowa*.

MOGAMI TOKUNAI, *Ezo Sōshi* (The book of Ezo). 5 books. This is a veritable encyclopedia on Ezo. Religion, geography, natural features, ceremonials, wives and concubines, health conditions, languages, the economy, etc. are all touched upon. There is a foreword written by the author in 1799. This work has been transmitted under various names such as *Matsumae Fūdoki* and *Ezo Koku Fūzoku Ninjō no Sata*, which latter has a preface by Honda Toshiakai written in 1791. Mogami was also known as Shiki and Tsunenori and his pen names were Ōkoku and Hakkosai. Along with Bakufu officials he explored Ezo in 1785 and the following year he went to the Kuriles. By 1810 he had made seven trips to Ezo and was recognized as the outstanding authority on that region. Among his other works on Ezo are *Ezo Sōshi Kohen* and *Matsumae Ki*.

MOGAMI TOKUNAI, *Ezo Sōshi Kohen* (Sequel to *Ezo Sōshi*). 3 books. This is a collection of stories omitted from *Ezo Sōshi* and has a preface written in 1800. The first volume deals with the Russians, the second with the Santan and the third with the government of Ezo.

Ezo Zakki (Ezo miscellany). 3 books. Also known as *Ezo Zuihitsu*. A collection of various materials about Ezo in the first quarter of the nineteenth century. The first book deals with administration, the second with the census and products of Matsumae, Hakodate, East and West Ezo, and the third contains much material on the economy.

BABA SADAYOSHI, ed. and trans. *Ezo Zakki Yakusetsu*. The correct title is *Tōhoku Dattan Shokoku Zushi Ezo Zakki Yakusetsu* and is a translation of the Dutch of Nicholas Witsen's *Beschryving Van Oost en Noord Tartaryen* first published in 1785 and later revised and published in two volumes by Pieter Boddaert. Baba, who was translator to the Edo Astronomical Observatory, started this work in April 1809 by the order of the High Commissioner of Nagasaki and the finished product was presented to the Bakufu in the fall of that year. The work is a compendium of information on Northeast Asia and especially Hokkaidō.

Ezo Zassho (Ezo miscellany). 2 books. The first book is a collection of materials on the marketing procedures, customs, habits, and traditions of the Ezo while the second has various documents, among them the "Ansei Bunsei nenkan Ezo Kokō hyō."

Ezo Shūi (Ezo gleanings). 5 books. In 1785 the Bakufu sent Yamaguchi Takashina, Iohara Norikata, Satō Yukinobu, Minagawa Hidemichi, and Aojima Masanori, all civil engineers, to Ezo to investigate, among other things, the road and the mining situation. They stayed for a year and the results of their work drew the attention of the Bakufu to the northern regions and, at the same time, added to its knowledge of them. The results of their work was published as *Ezochi Kaitaku Ikensho* in February 1786 by Matsumoto, Lord of Izen. Their suggestions were never carried out owing to the discharge of Tanuma Okitsugu and therefore these men

[P.82(B)]

1:Takakura H-4, 5 (no date) 1960 AB6 Ainu AB6

●113 edited *Ezo Shūi* in October 1786 for the information of themselves and other scholars. The first two volumes deal with geography, the third with people and products, the fourth with language, and the fifth with the Russians and the Santan. Very valuable material.

Ezo Shima Ki (The story of Ezo Island). This is part of the ninth section on geography of the *Zokusoku Gunsho Ruijū* and treats of Ezo customs. Probably written between 1751 and 1764.

MURAKAMI SHIMANOGYŌ, *Ezo Shima Kikan* (The wonders of Ezo Island). This was written in 1799 under the alias of Hata Awagimaru. It describes, explains, and illustrates the customs and products of Ezo and is indispensable for Ezo studies. The author, born at Ise, became a Bakufu official engaged in Ezo matters during the years 1789–1817. He did much work on the cartography of Ezo as well as write the *Higashi Ezo Chimeikō*. Recent research indicates that the best book on Ezo customs, the *Ezo Sangyō Zusetsu*, was also written by Murakami. *Ezo Miyage* which was revised and published by Ishigawa Kōsai in 1900 is actually a transcription of *Ezo Shima Kikan*.

MURAKAMI SHIMANOGYŌ, with supplementary materials by MAMIYA RINSŌ, *Ezo Jōyōshū* (Materials on the everyday life of the Ezo). The customary ways of making clothes, storing crops, cooking, building houses, boats, and so on are explained in every detail and with accurate sketches. This is the best among the works dealing with the life of the Ezo. *Ezo Sangyō Zusetsu*, *Ezo Gahō*, *Ezo Zasshi*, *Ezo Gachō*, *Ezo Fūdoki*, *Hokui Shugei Sōshoku Zusetsu* and *Ezo Shima Zususo* are each transcriptions of all or parts of *Ezo Jōyōshū*. According to the preface of *Ezo Sekei Zusetsu* which is owned by the Department of Anthropology of the University of Tōkyō, this work was done by Murakami originally and later supplemented by Mamiya Rinsō.

Ezojin Kōshi Hōsho Ki (Record of awards to dutiful Ezo children). A record of the filial actions of Hero of Kunashiri Island and of Abepana of Wenbetsu, both of whom were honored by the Bakufu for their filial piety.

MIUEMON, *Ezo Dan* (Tales of Ezo). A transcript of the tales of the farmer Miuemon of Esashi. Brief stories of Matsumae geography, the customs and work of the Ezo, the arrival of Russian ships at Akkeshi and the Ezo rebellions of 1669 and 1789. There are many errors in the story of the rebellion of 1789 and its results are not mentioned. These stories may have been dictated in August 1789 and the scribe may have been Takano Shiin, Magistrate of Mito.

MATSUMIYA KANZAN, *Ezo Dan Hikki* (Narratives of Ezo). 2 books. The first volume contains forty-five separate items on Ezo customs and vocabulary. The second volume relates the rebellion of Shakushain as told by Kanuemon, interpreter to Matsumiya Kanzan who had gone to Matsumae as an inspector in June 1630. This is the first detailed description of Ezo customs. *Ezo Ki*, *Ezo Danwa Ki*, *Ezo Wadan* are copies of this work. The second volume has been copied as *Ezo Sōdō Ki* and as *Ezoran Kiji*. The *Kita Ezo Fūdo Sōkō* of Honda Toshiaki is identical with this work.

Ezochi Kaitaku Shookakitsuke Shōo Ukagahi Shorui (Record of instructions and requests in regard to the development of Ezo). A report by the Commissioner at Hakodate made at the request of Mizuno, Lord of Izumi and member of the Council of the Bakufu. It is concerned with the history and the possibilities of the development of Ezo. It has materials on Northern Ezo, cultivation of land, the Hakodate office, contracts, construction, collection and marketing of goods, emergency shipping, analysis of techniques, problems of coinage and rice and gold supplies etc. There is a sixty-two-page appendix on records, questions, and instructions. The contents are part of the fifth volume of the *SHS*.

Ezochi Kinban Kokoroe Kata. Instructions on the performance of duties. Issued by the Matsumae to their subjects.

1:Takakura H-4, 5 (no date) 1960 AB6 Ainu AB6

● 113 *Etorofu Shi* (History of Etorofu). Part of *Moi Tōkanki*. Deals with customs, food, the sea, homes, marriage, funerals, ships, weather, tools, products, and the language. The author may be Saitō Kurata who went to Etorofu in 1807.

Obasho Sahai Chu Kokoroe Sho (Notes on the management of *Basho*). The papers of Kashiwaya Kihei, contractor for the Kunashiri *Basho*, concerning the cancellation of his contract in 1848 and its renewal in 1849 when the management rules were changed.

Orei Ezojin Tetsuzuki Shirabe Sho (Documents on procedures for receiving gifts from the Ezo). Documents on the Nūkappu *Basho* relative to the transfer of 1822. Included in the *Ezo Zassho*.

Kahei Ukeoi Chunainai Bannin Kokoroe Sho (Takada Kahei's instuctions to his guards during the period of his contract). Materials on the Shibetoro *Basho* in Etorofu.

Kamikawa Kenbun Kidan (A record of personal experiences in Kamikawa). Written by Hizuka Takamasa, assistant to the Kaitakushi, as a record of what he heard and saw during his inspection of the boundaries of Kamikawa, Sorachi, and Kabauto.

KŌNŌ TSUNEKICHI, ed. *Kyūdojin Chōsa Shorui* (Miscellaneous investigations concerning the aborigines). A collection taken from magazine and newspaper articles. Now owned by Kōnō Hiromichi.

HABUTO MASAYASU, *Kyumei Kōki* (The veritable record). Habuto was appointed Commissioner in Ezo in 1790, Commissioner at Matsumae in 1802, and he resigned his positions in 1807. The nine volumes of this work contain all the events that occurred during his tenures from the assumption of direct control in 1799 to his resignation. The eleven-volume appendix consists mostly of official documents he handled during his tenures. This material was published in *Zokuzoku Gunsho Ruijū*, Part IV, but many errors were made in the transcription and, when *SHS* was published, the fifth volume was devoted to a correct text of this work.

RINSŌ MAMIYA, *Kita Ezo Zusetsu* (An illustrated description of Northern Ezo). Place names, topography, products, the natives of Karafuto, clothing, homes, food, tools, customs, religion, etc., all are described as well as the customs of the Orokko and Sumerenkuru. Rinsō was born in Hitachi, served the Bakufu from 1805 onward, explored Ezo, supplemented Ino Tadataka's maps of Ezo, explored Karafuto in 1808 in company with Matsuda Denjirō at the order of the Bakufu. He submitted reports of this latter trip, returned to Karafuto in 1809 and finally reached Manchuria. *Kita Ezo Zusetsu* is the record of this last trip. It has alternative names—*Dōchū Yoroku, Hokui Bunkai, Hokui Kikō, Kita Ezo Chibu*. It was published in 1855 in four volumes by Harimaya of Edo and, without the illustrations, is part of the appendix on Hokkaidō of *Nihon Meishō Chishi*.

Kita Ezochi Hottan Nukigaki (A brief summary of the origins of the Northern Ezo area). A report about members of the Matsumae clan and their experiences on Karafuto. Written by the clan at the request of the Bakufu official Murata Tetsutarō in March 1800.

Kimura Shikyō Hikki (Diary of Kimura Shikyō). Kimura of Hitachi wrote this diary of a round trip to Ezo between April 3, 1798, and February 3, 1799. The trip was made under the alias of Shimono Gensuke and in company with Kondō Morishige. He had been to Matsumae previously in 1793 along with Takeishi Minzō at the order of Tachibara Suiken of Mito and on this earlier trip had written *Hokō Hiroku*.

Kinsei Yonen Gyogyō Yatoi Kyūryō Sonota (Wages of fishing employees and other matters in 1857). A collection on the wages of fishermen and the price of commodities in 1857, on the fish catch in Sōya *Basho* in 1857–1858 and on other matters. Owned by the Hakodate Prefectural Office.

Gyoba Kankei Shorui (Materials on the fish markets). The files of the contractor Satō Izanaemon of Utasutsu and Isoya.

[p.84(A)]

1:Takakura H-4, 5 (no date) 1960 AB6 Ainu AB6

113 Detailed records of the procedures that resulted in the abolition of the contract system in 1869–1870.

MATSUURA TAKESHIRŌ, *Kinsei Ezo Jinbutsushi* (Materials on the contemporary natives). 9 books. Personalities and peculiarities of Ezo which the author collected on his trips to every part of the island. The manuscript lay long unnoticed and was finally published in *Sekai*, Nos. 98–110.

Kusuri Basho Toriatsukai Kakinuki (Notes on the management of the Kusuri *Basho*). A selection from the records of the pre-Bakufu direct control period. It treats of the annual calendar, purchasing and selling, management experiences, the treatment of officials, wage scales, gratuities to employees, etc., of the Kusuri *Basho*.

Kusuri Basho Hikiwatashi Ikken Kabi Mono Utsushi (Materials on the transfer of Kusuri *Basho*). The investigation reports and the files, relevant to the transfer of this *Basho* in 1822.

Kunashiri Basho Kakiage (Documents on Kunashiri *Basho*). The regulations, progress made and the contemporary situation in this *Basho*. Drawn up in September 1868 when it was transferred.

SEKIFUJI FUJIKAGE, *Kankokuroku* (Record of an inspection trip). 4 books. Materials embodying the results of an investigation into the topography, customs, people, boundaries, soil, and products of Karafuto. Sekifuji made the trip in 1856–1857 at the order of Abe, Lord of Ise, head of the Fukuyama clan and Councillor to the Bakufu. Included is the diary kept on this trip by Sekifuji who was also known as an eminent disciple of Rai Sanyō.

NIIDA MAGOSABURŌ, *Kansen Ezo Ran Torishirabe Nikki* (Diary of the investigation into the Ezo rebellion of 1789). 3 books. Niida was a Matsumae clan official who was commander in charge of quelling the outbreaks at Kunashiri and Menashi in 1789. As a consequence this is a first-class source for this event.

KUBOTA SHIZŌ, *Kyōwa Shiseki* (A personal and official diary of the year 1844). 5 books. The diary of Shizō who traveled from Shikotsu to Sōya and from there to Matsumae. via Shibetsu and the east coast, in 1856, at the order of the Councillor Hotta Masataku, head of the Sakura clan. An interesting record.

Tempo Jugonen Kōshiyō Tomo Kakikomi Nikki. The diary of a Matsumae clan official, Okahira Katsuma, kept from the time he left Matsumae throughout his period of duty at Sōya in 1844. Owned by the library of Hokkaidō Imperial University.

Goryō Ansei Roku Hitsujitoshi Nenchū Shokado Gōmokuroku. A collection of reports and files from Nūkappu Basho, offered to Takeuchi, Lord of Shimano and Governor of Hakodate, when he visited there on an inspection trip in 1859.

MATSUURA TAKESHIRŌ, *Saikō Ezo Nisshi* (Diary of a second trip to Ezo). On this trip Matsuura went to Karafuto as servant to Nishikawa Shuran, medical doctor of the Matsumae clan on Karafuto, in 1846. The diary is now the property of Kōnō Hiromichi. From the time he was sixteen onward Matsuura traveled constantly. Beginning in 1845, he made three trips to Ezo areas. Later he was chosen by the Bakufu to do geographic investigation in Ezo and during this commission completed *Ezochi Sansen Chiri Torishirabe Zu*. He produced other works on Ezo and was known as the greatest Ezo expert of his time. In the Meiji era he was appointed to the Kaitakushi and was responsible for selecting the official modern names for the subdivisions of Hokkaidō.

MATSUURA TAKESHIRŌ, *Sankō Ezo Nisshi* (Diary of a third trip to Ezo). This trip was taken in 1849 to Kunashiri and Etorofu.

Sansei Shiryo (An appeal in the name of salvation). The author, Kuwada Wa, had been engaged in vaccination work in Ezo in an effort to save children, cows, and horses. Deeply sympathetic with the poverty of the Ezo and the need for

1:Takakura H-4, 5 (no date) 1960 AB6 Ainu AB6

educating them, he published this as an appeal to the public in the spring of 1858. Owned by the Hakodate Library.

TAKATSU YASUSHI, *Shōhokuroku* (A story of the extreme north). In 1808 the Aizu clan had military duty at Sōya, Rishiri, Karafuto, and Matsumae by order of the Bakufu. This is the diary of Takatsu, chief of staff of these guard troops. The diary came to light in 1844 and was published by Takatsu's pupil Takahashi Muneaki. Takahashi later accompanied the Bakufu scholar Koga Kiyori to Tsushima to accept the Korean envoys and write the *Taihō Nikki* as a result.

Shotoku Gonen Matsumae Shimanokami Sashidashi Sōrō Kakitsuke. This is a report submitted by Norihiro, Lord of Matsumae, to the assistant administrator of the Bakufu in 1715. It is also known as *Ezo Shima Monogatari* and *Ezochi Fūzoku*.

Shiragi no Kiroku (Archives of Shinra). A genealogy of the Matsumae family, edited by Saitō Naomasa. Collected by Matsumae Kagehiro in 1643 and presented to the Bakufu. Published by the Hakodate Library.

MATSUURA TAKESHIRŌ, *Jinshin Yaseki*. A collection of materials on regulations, suggestions, advices, and applications relative to the development of Ezo, gathered by the compiler. Published as a series in *Sekai* beginning with No. 104.

Suwa Damiyōjin Eshi. 3 books. Scrolls dedicated to the Suwa shrine in 1388 by Kozaka Enchū, secretary to Ashikaga Takauji. They contain a full account of the rebellion of the Andō family in 1324 and also have materials on the Hokkaido Ainu. Though brief, they are an excellent source for Ezo at the end of the Kamakura period.

HONDA TOSHIAKI, *Sekijin Nihonkoku e Hyōchaku ni Nazorae Kinnen Shigeshige Toraj Suru ni Ihi Aru Koto* (On the frequent visits of Russians to Japan in recent times under the guise of being castaways). The author points out that these visits under the pretense of distress were for purposes of trade. He discusses the threat posed by Russia and urges the opening of trade and the development of the Ezo area. He repeatedly emphasizes the profit to be gained by the cultivation of the Ezo. Dated May 1791.

Sōzochi Gyōgai no gi ni Tsuki Kokoroe Sōrō Omomuki Moshiage Sōrō Kakitsuke (A report on the importance of the Ezo area as a frontier). A report by Kondō Morishige that resulted from his exploration of Western Ezo in 1807 under the direction of the Bakufu. The entire report is contained in Murao Motonaga, *Kondō Morishige Jiseki Kō* in *Kondō Seisai Zenshu* 1.

Ansei Hinotatsudoshi Sōya e Sashitatejō Todome (Dispatches and documents on the Sōya area, 1856).

Sōya Shihainin Otasune ni tsuki Osorenagara Moshiage Tatematsuri Sōrō. A report by the manager of Sōya in response to a Bakufu request for information on the Sōya *Basho* in January 1856.

Ansei Ninen Sōya Basho Ohikitsugi Mokuroku. An inventory of the Sōya *Basho* tendered by the Matsumae to the Bakufu when the latter took over the *Basho* in 1855. Describes the Sōya *Basho* in detail. Owned by Hokkaidō Administrative Office.

Ansei Santatsudoshi Sōya Yori no Raijō Todome. Documents transferred from the Sōya office to the Mombetsu office in 1856. Owned by the Hokkaidō Administrative office.

KONDŌ MORISHIGE, *Zoku Ezo Sōshi* (Sequel to the *Ezo Sōshi*). 4 books. This is, in a sense, a sequel to the *Ezo Sōshi* of Mogami Tokunai. Kondō wrote these volumes on the geography of Ezo, the Kuriles, and Russia with references to the Santan and Manchuria. The work is dedicated to the Bakufu and the preface is dated August 1804. The contents are almost the same as Kondō's *Henyō Bunkai Zukō*.

Ansei Sanyonen Tōbanya Moshitate Sho (Guard post materials for 1856–1857). Mombetsu documents for the period 1856–1857. Owned by the Hokkaidō Administrative Office.

1:Takakura H-4, 5 (no date) 1960 AB6 Ainu AB6

● 113 Hirazawa Michitsugu, *Taka no Ha Kaze* (The wing of a hawk). Under the orders of Abe Masatsune, head of the Fukuyama clan, Hirazawa managed the Shiranuka, Akan, and Ashiyoro areas of Kushiro in 1870. This is excellent material on the contemporary situation. Published in 1920.

Kônô Tsunekichi, ed. *Takabatake Toshinobu Shi Bunwa* (The personal story of Takabatake Toshinobu). Oral narrative of Takabatake Toshinobu who was appointed in September 1870 as officer in charge of developing the Sorachi and Kamikawa regions. Owned by Kônô Hiromichi.

Ôhara Sakingo, *Chihoku Gudan* (The northern allegory). 3 books. In 1795 Ôhara was invited by the Matsumae to come to Fukuyama. He left there in 1796 with the suspicion, reported in this book, that Michihiro was secretly contracting with the Russians. He reported this to the Bakufu. Ôhara was born in Sendai and became an excellent painter. He is also the author of *Hokuchi Kigen* which discusses the possibility of foreign aggression against Ezo.

Tsugaru Ittoshi (History of the unification of Tsugaru). 13 books. A collection of important documents of the Tsugaru clan dating from 1655 to 1780(?). It has good material on Hokkaidô including the *Matsumae Undake Yakunkoto*, *Matsumae Ezo Hôki* and others. It contains the reports of Maki Tadaemon and Akimoto Rokuzaemon who investigated the rebellion of 1669. It was edited by Aisaka Noritake and Itô Sukenori, officials of the Matsumae clan, in 1731.

Tsugaru Kibun (Anecdotes of Tsugaru). 2 books. The first volume treats of the customs and the names of the villages of Ezo and of the language of Tsugaru. The second deals with the Tsugaru region. Neither author nor era is known. It is assumed to have been written between April and October of 1757 and certainly in 1758 because of its description of the smallpox epidemic. Also known as *Ezo Matsumae Bunsho*.

Bunka Sannen Tsutomeshiki (Duty regulations for 1806). Regulations for the Tsugaru officials on duty in Ezo. Owned by the Hirosaki Library.

Matsuura Takeshirô, *Teshio Nisshi* [Teshio diary]. Selections from the diary of an exploration of the Teshio River, during June 1857, which was undertaken at the order of the High Commissioner of Hakodate.

Tatematsu Kanieshi *Tôyuki* (Record of a trip to the East). 2 books. In the preface the author states that he left Edo in 1783 for Matsumae in order to visit old friends and that he stayed at Esashi for a year during which time he made notes on Ezo. There is good detailed treatment of the customs and especially of the economy of Matsumae at this time. The author was commonly known as Kahei or Yauemon. He was from Owari and a comic poet. His trip seems actually to have been made as a secret investigation of Matsumae at the instigation of the Bakufu official Tsuchiyama Sôjirô.

Furukawa Tatsu, *Tôyu Zakki* (Miscellany of a trip to the East). 30 vols. The diary of a journey to Tôhoku and Matsumae by a member of a Bakufu inspection party in 1788. Volumes 11 through 18 treats Ezo customs in detail and have many illustrations. They have been published as Vol. 12 of *Kinsei Shaki Keizai Sôsho*.

Tô Chibun, *Tôi Shuran* (Observations of Eastern Ezo). 2 books. The first volume contains very sharp observations and descriptions of the topography of each of the *Basho* from Matsumae to Kunashiri. The second volume is a miscellany of the things the author heard and saw on his trip. There is an annex with two articles. One is on the island of Karafuto; the other is on drugs produced in Ezo. The foreword is dated October 1801.

Tôi Hisohiso Yobanashi (Night whispering stories of Eastern Ezo). 17 books. Volumes 1 through 12 are documents on the negotiations with Russia from 1804–1813. The other volumes deal with conditions at the big *Basho*, such as

[P. 85(B)]

1:TakakuraH-4, 5 (no date) 1960 AB6 Ainu AB6

●113 Shiraoi, in the period 1808–1811 along with mileage from Hakodate and details on population, products and houses.

Tonei Genshin, *Tōkai Santan* (Three stories of the Eastern Seas). The diary of a trip from Sōya to Shikotsu and Hakodate and back to Japan in company with Tōyama Kagenobu with much material on what the author heard and saw in Ezo in the years 1805–1806. A biography of Mogami Tokunori comprises an annex. The author was born at Jōshū and later was known as Arai Seisai.

Ōuchi Yoan, *Tōkai Yotsu* (Night stories of Eastern Ezo). 3 books. A detailed narrative of the customs, habits, geography, legends, and anecdotes of the Ezo by a medical doctor on the staff of the Commissioner at Hakodate from 1854 to 1859. It was published by Bunenkaku at Edo in 1861. There is a preface by Suzuki Yoshnori and Maeda Kain. There are many illustrations by Tazaki Sōun and Hashimoto Gyokuran. It has also been published by Hakubunkan as an annex to Section Nine of Matsubara Nijusankaido's *Nihon Meishō Chishi* but this latter edition is not accurate.

Ansei Sannen Shogatsu yori Tokachi Koku Goyodome. Documents on the Tokachi area for the period 1856–1860. Owned by Kōnō Hiromichi.

Tokachi Koku Kyūdojin Shorui (Materials on the old natives of the Tokachi region). A paper from the Tokachi region dated May 1856 on the Ezo custom of fostering children. It is contained in the *Ezo Zassho*.

Tokachi Shū Ryakusetsu (Outline of the Tokachi region). Edited by the Shiruoka clan detachment that was charged with duty in Tokachi from January 1870 to August 1871.

Matsuura Takeshirō, *Tokachi Nisshi* (Tokachi diary). A selection from the diary of a journey from Ishikari to the Ishikari River, Tokachi, the Saoro River, and then to Ōtsu at the mouth of the Tokachi River, undertaken between February 19, 1858, and March 19, 1858. Originally a part of the *TES*.

Tokachi Basho Moshiage Sho (Report on Tokachi *Basho*). A report submitted by Kudō Sadauemon, an official of the Matsumae clan as a result of an inspection tour of Tokachi 1855. Owned by Kōnō Hiromichi.

Dojin Yuraibi (On the origins of the natives). A collection of materials on the dispute between the Ishikari *Basho* Ainu and the Yūbutsu *Basho* Ainu on the right to fish the Chitose River, rights which antedated the pre-Bakufu direct control period and which were dissolved in 1808. The title comes from the volume on the origins of the Yūbari Ainu and the Isari-Muisari Ainu called *Yūbutsu Ishikari Kyōkai Muisari Yuhari Kyōkai Kyū Jikki*.

Niikappu Moshiage Wakecho (Report on Niikappu). Estimates of the annual expenditures, population, prices of native goods, market volume and wage scales in 1859. Prepared by the official Inoue Genshichirō for the Commissioner at Hakodate as the result of an inspection trip. Contained in *Goryō Ansei Rokuhistuji no Toshi-Chu Shōkado Wake Mokuroku*.

Bunsei Gonen Niikappu Basho Hikitsugi Sho. Materials on the transfer of Niikappu *Basho* in 1822. Chiefly concerned with native relations. Part of *Ezo Zassho*.

Nishi Ezochi Ishikari Obasho Ezojinninbetsu Narabi ni Kaihō Kata Shihainin Bannin Kasegi Kata Ninzu Shikomihin Shussanbutsu Shirabe Shojō Utsushi. A report prepared in February 1854 and the best source for conditions in the Ishikari *Basho* at that time.

Nishi Ezochi Takashima Nikki (A record of Takashima in West Ezo). 4 books. A diary by an unknown author who was in the company of the Bakufu official Inoue Kanryū during a trip from Takashima where, in 1808, Inoue had been in charge of that island, to Matsumae. The diary is interspersed with poems and has an Ezo vocabulary as an appendix.

Matsuura Takeshirō, *Nishi Ezo Nisshi* (Diary of West Ezo). 6 books. Selections from the author's *Tōzai Ezo Sansenchiri Torishirabe Kikō* [*TES*].

[P.86(A)]

● 113 *Bunsei Gonen Nishichi Hikiwatashi Ensetsusho* (Address on transferring the Western area in 1822). A speech delivered by a Bakufu official on the occasion of the transfer of Western Ezo in 1822. A good source for the *Basho* customs of the period.

Nemuro Kyūkanshi (The old customs of Nemuro). Selected documents on the Nemuro *Basho* for the period 1856–1858. Edited by Matsumoto Jūrō, senior Kaitakushi officer.

Nemuro Nenchū Gyōji (The annual routines and ceremonials at Nemuro). A detailed record of the routine of the Matsumae officials on duty at Nemuro. Kudō Kodanji passed through Nemuro in 1829 and either got the original of this or made a copy.

Matsuura Takeshirō, *Nosshappu Nisshi* (Nosshappu diary). Selections from the diary of his journey from Atsushi to Nemuro in April 1858 by way of Kiritappu, Hanazaki, and Nosshappu. Originally a part of *TES*.

Hakodate Goshūnō Kadowakechō. An account book presented by the Matsumae clan to the Commissioner at Hakodate in 1854. It deals with the tax receipts from the seven local *Basho* of Hakodate and with the tax regulations.

Banridō Kaiiki Nukikaki (Selections from the *Banridō Kaiiki*). Selections from the Ezo diary of Yamazaki Hanzō with an annex of miscellaneous materials on Ezo. Owned by the Hakodate Library.

Higashi Ezo Dōchū Ki (Journal of a trip in Eastern Ezo). Treats of the roads from Matsumae to all parts of Eastern Ezo, geography in general, native chiefs, contractors, products and prices and mileages. Written in 1856. Author unknown.

Matsuura Takeshirō, *Higashi Ezo Nisshi* (Diary of Eastern Ezo). 8 books. A collection of materials from his numerous journals covering the situation in Eastern Ezo from Yamakoshinai to Nosshappu during the late 1850's.

Hidaya Kyūki (Records of Hidaya). A copy in 2 books. A copy of old records covering the period from the late seventeenth century to the late eighteenth century and largely concerned with the contracts of Hidaya Kyuhei who had the lumber contracts in the Kunashiri, Nemuro, and Atsushi *Basho* and who had achieved a great reputation in the development of Hokkaidō. The copy was made by Kōnō Tsunekichii.

Matsumae Hironaga, *Fukuyama Hifu* (Archives of Fukuyama). A collection of historical materials of the Matsumae clan edited by Matsumae Hironaga from private and official records. Done in 1780 at the direction of the head of the clan. We know there were sixty volumes which covered chronology, official business, religion, genealogy, law, lists of clan subjects, geography, fauna and flora, currency, the Ezo rebellion of 1669, and so on. No complete set survives but what is left represents the best record we have for the period 1443–1780. Hironaga, assistant clan chief, was the best scholar of the clan and has a number of other works to his credit—*Matsumae Shi, Matsumae Nenreki Shōkei, Mojin Seidan, Ezo Retsuzō Furoku, Fuku Ou So.*

Mukōyama Atsushi, ed. *Heishin Jōtetsu*. 3 books. A collection of Bakufu documents on Ezo covering the first half of the nineteenth century. It forms a part of the *Seisai Zuihitsu* which itself dealt with the institutions, origins of the culture, the changes in customs and the internal and external affairs of Ezo. *Seisai Zuihitsu* was written and edited by Mukōyama who had first inspected Ezo in 1854 and who died in 1856 while on a journey in Karafuto.

Matsuda Denjurō, *Hokui Dan* (Stories of Ezo). 7 books. Written by Matsuda Shirozaemon, a Bakufu official who had administered the affairs of Hokkaidō during the twenty-four years of the Bakufu direct administration of Ezo from 1799 to 1822. He stayed there for nineteen years and he wrote these books for the purpose of transmitting to his posterity his experiences in service and his observations there. Another title of this book is *Matsuda Shi Shiroku Hikki*. The author, whose old family name was Asami, was born

1:Takakura H-4, 5 (no date) 1960 AB6 Ainu AB6

in Echigo and adopted by the Matsuda family. His given name is Nisaburō and later he changed it to Denjūrō. He served in East Ezo, Edo, Sakhalin, Matsumae, Esashi, Hakodate, and Sōya, and greatly contributed to the exploration of Karafuto and to the development of trade with the Santan.

SAKAKURA GENJIRŌ, *Hokkai Zuihitsu* (Miscellaneous accounts of the Northern Seas). 2 books. The first volume is a detailed treatment of the customs and manners, products, and geography of Matsumae, and the second of the customs and language of the Ezo. This is supposed to be the best of the materials concerning Ezo (in abundance of detail). At the end of this book, the author's distinguished opinion of the exploration of Ezo is attached. Written by Sakakura Genjirō, an employee of Gotō Shōzaburō (a gold merchant in Edo who came to Matsumae to investigate Hokkaidō in 1737 and 1738 at the request of the Bakufu in order to open up gold mines there). There are many copies of this book such as *Ezo Ki*, *Ezo Zuihitsu*, *Ezo Matsumae Karan*, *Ezo Ridan*, *Ezo Kimon*, all of which have the same content as the original. *Ezo Kōki*, another edition of this book which is included in *Nippon Bunko*, lacks the author's opinion of Ezo explorations along with other materials.

SAKAI TADAKUNI, *Hokkaidō Junkōki* (A journey around Hokkaidō). 3 books. An official report by Sakai Tadakuni, an inspector of the Colonial Bureau, who made a tour of investigation of Iburi, Hidaka, Tokachi, Kushiro, Nemuro, Kitami, and Teshio starting in May of 1879. In the former four areas he describes the actual scenes, especially emphasizing the conditions of the salmon fisheries. In the latter three areas he gives a detailed account of his observations including the climate, products, transportation, and education. The third book deals with the customs and manners of the Ainu. Another title of this book is *Sakai Tadakuni Hokuchi Rikōki*.

Hokkaidō Dojin Chinjutsucho (Petition by the native of Hokkaidō). In September 1894, a petition was made by a person who came to Tōkyō accompanied by an Ainu and who stated that the natives of Hokkaidō were ill-treated. This event attracted the attention of people, and became the motive for proposing a bill for the protection of the natives by Suzuki Atsumi and others in the Eighth Diet Session. This book is a collection of the petitions and the documents given in answer by the Hokkaidō government in the Diet Session. Owned by Hokkaidō Imperial University Library.

Hokkaidō Dojin Hōshiki Sonota Zatsuji Tairyaku Shirabe (HDHS) (A survey of the customs and other miscellaneous affairs of the natives in Hokkaidō). A survey of the daily life of Ainu by Sakai Tadakuni, a Kaitakushi official, done at the request of the government in 1877. Useful for the life of the contemporary Ainu people in Tokachi and Hidaka provinces. Included in *Hokkaidō Junkōki* by the same author and in *Ezo Zassho* 2 edited by the Colonial Bureau.

KIMURA KENJI and TAKEISHI MINZŌ, *Hokko Nichiroku* (A diary of a journey to the North). 1 book. A diary by Kimura Kenji and Takeishi Minzō, country samurai who, by a secret order of Tachihara of the Mito Clan came to Matsumae and made private inquiries into the reception for Laxman, a Russian agent, by the Bakufu. This reception was held at Fukuyama in 1792. The diary includes their observations at Matsumae and gives an account of the state of the Clans in the Ōu area. I have used an extract from the book, owned by Kōnō Hiromichi.

ŌUCHI SEIEMON. *Hokurui Taimon* (A dialogue on Ezo). In May 1838 Ōuchi Seiemon, a merchant at Nakaminato, Hitachi, visited Matsumae and Hakurō to make private inquiries at the request of Mito Mitsukuni, the lord of the Mito Clan. This, written in the form of question and answer, describes his observations. The listener is supposed to be Kunitomo Zen-an, the President of Shōkōkan. This

1:Takakurā H-4, 5 (no date) 1960 AB6 Ainu AB6

● 113

book is also called *Ezo Jōjitsu*. This includes an appendix of accounts of the travel by Seiemon.

TOYODA RYŌ, ed. *Hokuto Shi* (History of Hokkaidō). 5 vols. Edited by Toyoda Ryō, the manager of Shōkōkan, at Mito, at the request of the Bakufu. Toyoda's other name is Tenkō. He was commonly called Hikozirō, and his pen name is Shōbō. This book describes the history of Ezo and Northern Ezo from Age of the Gods to 1854 when the office of the Magistrate of Hokkaidō was established. Written in Chinese. It has a preface written in August 1854. Published in 1870.

Hokuto Sanjin Monogatari (Narrative by Hokuto Sanjin). Written at Edo in 1846 at the dictation of one whose pen name is Hokuto Sanjin and who returned from Matsumae in 1845. This book includes also as an appendix a later narrative of matters in Ezo which is based upon Sanjin's staying at Hakodate from 1851 to 1852. Owned by Hakodate Library.

MOGAMI TOKUNAI and HONDA TOSHIAKIRA, ed. *Hokuhen Kinpiroku* (Secret history of the northern frontier). This book, written by Honda Toshiakira from the original manuscript by Mogami Tokunai, elucidating the ambition of Russia and the loose management of Matsumae, advises the Bakufu to prepare for an emergency. In the preface, the author writes: "On January 28, 1795, Honda Toshiakira finished this book."

Hotaru Nai Honjin Shinorigaedome, 1867–68 (Official records related to the Otaru Office). 1 book. Official records of the main office of Otaru which are concerned with Ebisuya Hanbē's resignation in 1867 from that office. Hanbē was dismissed in April 1865 from the job of contractor and appointed as a traveling tax collector at the office of Otaru. This is in the Kimura Collection, Hokkaidō Imperial University.

Matsumae Ezo Ki (The Matsumae Ezo record). This presents useful stories of Fukuyama Castle, streets, taxes, merchant vessels, products, and so forth. The author and the date are unknown. But the late Kōnō Tsunekichi suggested the following: "The copy of a book which was submitted from the House Matsumae says: 'In the lifetime of the Lord of the Isle, my great-grandfather, there were gold mines at Unbetsu, Tokachi, Shirioshiuchi, and Shiriuchi.' This great-grandfather means Matsumae Kimihiro VII. Kimihiro's great-grandchild was Matsumae Tsunehiro X who died in 1720. Therefore, it is clear that this book was written before 1720. The copy says also: 'Because of the order of 1716 to present hawks, last winter eight pairs of year-old hawks and this spring, one year-old hawk were presented.' This story accurately corresponds to the narrative of 1716 in *Fukuyama Hifu* and that in *Matsumae Kyūjiki*. Therefore, the book was written in 1717. On the twenty-third of June in the same year, inspectors came to Matsumae and returned on the fourteenth of July. From this fact, we can suppose that this was written by these inspectors."

HOTTA MASAATSU, *Matsumae Kikō* (Matsumae travel diary). In June 1808 Hotta Masaatsu, a Councilor of State, Lord of Settsu, and the Lord of the manor of Katada, went to Matsumae at the request of the Bakufu, and made a tour of inspection as far as Usu in the East and Esashi in the West, and returned to Edo in October of the same year. This is his diary of this tour, written in fluent Japanese, sometimes including Japanese odes ("Waka"). This book has been called by several names such as *Matsumae Kikō, Katadakō Chishima no Ki, Ezo Kikō*, or *Ezo Michinoki*. Included in the sixth volume of *Sendai Sōsho*.

MATSUMAE HIRONAGA, *Matsumae Shi* or *Hokui Shi* (A work on Matsumae). 10 books. A work by Matsumae Hironaga with an introduction written by the author in 1781. This work, a detailed description of Matsumae Ezo, consists of a brief genealogy of the House of Fukuyama and parts on the Ezo government, customs, and manners of the Ezo, geography,

[P. 87 (B)]

1:Takakura H-4, 5 (no date) 1960 AB6 Ainu AB6

birds and animals, fishes, grains, vegetables, and money and goods.

Matsumae Zuishō-Roku (Records by merchants of Matsumae). A guidebook including the distances, products, taxes, etc., of villages in Matsumae and Eastern and Western Ezo. The year of publication is unknown, but supposedly is around 1781. There are many copies of it which have marginal notes. It is also known as *Hokuhan Fudoki*. Owned by Hakodate Library.

Matsumae Hiwatsu (Hidden stories of Matsumae). Written in 1839 at the dictation of Tokuuemon, the chief shipping agent of the Takadaya firm. It describes in detail the industries in Ezo while Takadaya was active there, geography of Matsumae Ezo, meritorious deeds of Takadaya Kahei, and the case wherein Takadaya Kinbei was charged in 1833 as a smuggler. It also includes accounts of the political injustices in the Matsumae Clan, and rumors concerning the succession to the House of Matsumae. This is excellent material since it shows the social and economic situations in Ezo during the period of direct administration by the Bakufu and of the administration by the Matsumae Clan.

Matsumae Fukuyama no Shookite (Laws and regulations in Matsumae). A collection of the laws and regulations issued by the House of Matsumae during the period between 1678 and 1805.

Mizou Ki or *Oku no Nikki, 2 vols.* (Diary of a journey to a far place). A diary of a journey made in 1799 from Edo to Horoizumi in East Ezo and back by Tōyama Kinshirō, an agent of Matsudaira Sadanobu.

Murakami Awaji no Kami Kaiho Jōshin Ki. A report to the Lord of Awaji which is part of the collection "Ansei Santatsumi no toshi rokugatsu yori uwayakushu mimawari no tame tsuko toriatsukai oboe."

Murayama Denjirō Rireki Tairyaku Shirabe (A brief record of Murayama Denjirō). A collection of the documents concerning the history of the Abeya, the commercial and financial group of the Murayama family, who were contractors for the Bakufu in Ishikari. The original copy is owned by Kōnō Hiromichi.

Murayama Denbei Rireki (Personal history of Murayama Denbei). A personal history of Murayama Denbei III, the founder of the Abeya who, occupying a position as an official in Edo, led the commercial world of Hokkaidō by undertaking big contracts in several places in Karafuto and in Sōya and Shari, as well as in Ishikari and Eastern Ezo areas such as Kunashiri, Nemuro, Akkeshi, Kushiro. Owned by Kōnō Hiromichi.

SHIEN SHUJIN, ed. *Mōi Tōbanki* (Narratives of the hairy aborigines of the eastern region). It consists of *Higashi Ezo Kikō* written by Yamazaki Hanzō, a clansman of Tsugaru, in 1806, and *Etorofu Shi* by Rekisai Sanjin, also a clansman of Tsugaru, in 1809. It was edited by a clansman of Tsugaru who expressed his opinion that, without understanding its geography and manners and customs, Ezo, an important frontier for the Tsugaru clan, could not be secured.

Mombetsu Kaikon ni Tsuki Shokakitsuke (Documents concerning the encouragement of clearing lands at Mombetsu in 1858). The encouragement was promoted by the Bakufu officials stationed at Mombetsu in the territory of Sōya. These were collected from *Ansei Gonen Kaikon Kata Sho Kakitsuke, Ezochi Goyōdome, Muragaki Awaji no Kami Dono Gokaiho Chū Shokakitsuke*, etc. Owned by the Daichi Library in Hokkaidō.

Mombetsu Basho Saichū Toriatsukaishō (Records at Mombetsu). The documents collected at the office of Mombetsu, Kitami, in August of 1864. These include a copy of prohibitions, laws, orders delivered at *Omusha*, a list of the boundaries of the lands transferred, a list of the prices of arrow-feathers, of bear liver and hides, and the hides of other kinds of small animals in Northern Ezo, a record of

● 113 the wages paid to the natives, a record of names and places, distances, number of the native families, fishing places, etc.

Yuriruto Ikken Oukesho (A written acknowledgment in the Yuriru Island Case). This consists of a written acknowledgment of the settlement of the conflict which occurred in 1833 between the office of Akkeshi and that of Nemuro in connection with fishing rights at Yuriru Island and a record of administration in Ezo and a list of the amount of products which were offered by the office of Nemuro to Kudō Sadauemon who inspected there in 1855.

Roi Goyōdome (Conflict with the Russians in Ezo). Five documents concerning the conflict with the Russians who were active in and around Ezo and arrested by the agents of the Bakufu office at Ushiyoro, Karafuto during the period from 1864 to 1867.

Toyoshima Sanuemon, *Oko Esojin no Hanashi Kikisutae Hikae* (Observations of the old Ezo). Observations by Toyoshima Sanuemon, an interpreter since 1818 at the office of Kushiro. It includes the contemporary situation at Shiranuka in exploitation, the names of the resident natives at such places as Abashiri, Ashigoro, and Kushiro, in the period of Bunsei, "List of the names of the Guards in the Territory of Kushiro," "The Prices of the Products which were Bought from the Natives," both of which were written in 1807, a note on the names and distances of the new roads in Shari which opened in 1807, and the names of the places and distances in the Territories.

Nakano Genroku, *Waka-Gojiron Missho* (Secret note on Tanka). To make a good Tanka, a 31-syllable Japanese poem, the spirit of the first part of it must be conveyed to the last part of it. On referring this concept to politics, the author discusses the defects of the Bakufu administration in Ezo, especially the evil effects of summary trials.

Watarishima Hikki (Watarishima notebook). Description of the manners and customs of the Ainu in Eastern and Western Ezo, including some rare stories concerning Ainu in the last part of the book. Although written in the style of stray thoughts and notes, it is a notable work in its detailed description of the manners and customs of the Ainu. Undoubtly written in 1808, but the author is unknown. Kyōsuke Kindaichi, in his *Yūkara no Kenkyū*, states that this may have been written by Mogami Tsunenori.

Inoue Genshichirō Sama Gokaiho Tetsuzukisho (Documents concerning a tour of inspection by Inoue Genshichirō). Describes the official treatment of Inoue Genshichirō in the Bakufu office at Nemuro, who was the chief assistant of the magistrate of Hakodate and made an inspection of Nemuro in 1859. It includes an official address offered to him from that office.

Inoue Genshichirō Sama Gokaiho Nikki (Diary of a tour of inspection by Inoue Genshichirō). A collection of documents which consist of a pay-bill for the natives from the Bakufu office at Nemuro, which was offered in 1859 to Inoue Genshichirō, the chief assistant of the magistrate of Hakodate, a petition from Zinsuke, the chief adviser at Nemuro, concerning the case of Nishibetsu and the diary of a tour of inspection by Genshichirō and his party.

Okamoto Kensuke, *Okamoto Kensuke Jiden* (An autobiography by Okamoto Kensuke). This covers the period from Okamoto Kensuke's childhood to 1869. It is rich in useful materials for the study of the history of the exploitation of the northern frontier. It includes the fact that the author explored the perimeter of the northern part of Karafuto in 1865 and a full account of an episode that occurred at the time of the Meiji restoration when he advised Shimizutani, a chamberlain, to make an effort to promote the exploitation of Ezo. It also describes his activities in Ezo as a judge and has many other stories. Another name of the author is Shihaku. He was called Bunpei at first, and later he changed it to Kensuke. His pen name is Ian.

[P88(B)]

2: Batchelor M-5 (1877-1924)1927
AB6 Ainu AB6

PREFACE

The lore, legends and customs collected in this book have a pathetic interest as being almost the last echoes to be heard of the old life of a declining and fast disappearing race of men, who have never had a literature and are therefore leaving absolutely no written records behind. 114 538

Many of the chapters first appeared in the *Japan Advertiser*, published in Tokyo. Several of the subscribers to that paper have been so good as to express a desire to have them in book form, and the author has gladly fallen in with the wish, especially as his former book, "The Ainu and their Folklore," has long been out of print. He only hopes the reader may find as much pleasure in reading these old "Echoes" as he himself has had in collecting them. He first came in contact with the Ainu as a young layman in the year 1877 and has ever since been in very close contact with them. In the year 1879 he joined the Church Missionary Society, of London, and from that time till 1924 remained in connection with that Society. Having then more than attained the age limit, he retired, but is still on the spot, doing what he can privately to help the Ainu on. Dr. Batchelor has also received the very high distinction of being made an honorary member of Hokkaidō Government and is in receipt of a pension in recognition of his work among the Ainu race. 114 [113]

3: Hitchcock N-5 (1888) 1891 AB6 Ainu AB6

Ainu girl, Urap, Yezo.—Seated in Japanese fashion. Lips tattooed. Wearing large silver earrings. Embroidered garment. Print from a Japanese negative. 782

Ainu man, Habodate, Japan.—Back view, showing embroidered pattern on coat. Print from a Japanese negative. 788

Ainu in canoe, Urap, Yezo.—Showing the form of canoe used in the locality. A bridge ferry, common on rapid streams. Print from a Japanese negative. 789

Ainu bear cage and hedge.—A view at Urap, showing the square cage built of logs and the sacred hedge with bear skulls on the tops of the poles. Print from a Japanese negative. 790

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6: Sugiura & Befu E-4, 5 (1951) 1962
AB6 Ainu AB6

and Plotnicov 1962); the basic subsistence unit was the nuclear family. Nor was it unambiguously politically corporate in the sense of having an internal authority structure and a mechanism for external representation—with the possible exception of the patrilineal group localized in a village. Further examination, however, should be made of the extent to which these political functions were clearly attributes of the patrilineal group as a kin-based organization, and not attributes of the village as a territorial group, before we can definitely assert that the patrilineal group was politically corporate.

The matrilineage among the Ainu also poses unsolved problems. The functions of this matrilineal group—if there were any besides the regulation of marriage—should be investigated. At present, the term matrilineage, as applied to Ainu society, connotes little more than a category of individuals who must observe exogamous rules.

The relationship between the patrilineal and the matrilineal groups should also be examined further. We do know that there were certain crucial relationships between the two sexes, but we are not certain whether these relations were, structurally speaking, person-to-person, group-to-group, or person-to-group.

Though we are far from fully comprehending the nature of the Ainu kinship organization, we hope that our brief exposition has contributed to its understanding and that competent field investigation may be continued for the solution of problems such as those posed above before Ainu culture has disintegrated beyond recognition.

NOTES

1. The present paper is primarily based on an article by the senior author (Sugiura 1952), written and published in Japanese. The junior author has extracted information from this article, reorganized it, and added further analysis and discussion. He regrets that he could not consult the senior author, who died in 1954. He expresses his thanks to Professors S. Izumi and T. Sofue for pertinent information on Ainu kinship and to Dr. Lionel S. Lewis and Mrs. Thomas K. Whipple for editorial assistance. Although some of the aboriginal practices are still carried on, we have adopted the past tense throughout this paper, for our concern is strictly with the aboriginal patterns of social organization.
2. Because men alone trace descent patrilineally, all "patrikin" are by definition male. By the same token, all "matrikin" are female.
3. By "second parallel cousin" we mean Ego's FaFaBrSoCh or MoMoSiDaCh.
4. Some authors (e.g., Montandon 1937: 137) have erroneously called these patrilineal and matrilineal groups "clans" without clearly indicating the difference between the Ainu unilineal group and the clan in the ordinary sense of the term. A clan, whatever its definition, includes both sexes.
5. Some of the older informants, to be sure, claim that while the village has always had a head, there was no such status as the head of a patrilineal group.
6. When a man died, his body was supposed to be attended to by female relatives. The most preferred person was his mother or, in her absence, her sisters, her other matrikin, and his wife, in this descending order of preference.

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AB6 Ainu AB6

PREFACE

by B. Z. Seligman

NEIL GORDON MUNRO was born in Edinburgh in 1863, where he was educated and eventually studied medicine. Soon after qualifying he began to travel in the Far East, first in India and later in Japan. In 1893 he became director of the General Hospital in Yokohama, and, although he returned to Europe occasionally, from that time until his death he made Japan his home. He became interested in Japanese prehistory, and it was during his many visits to Hokkaido towards the end of last century and in the first two decades of this century that he met the Ainu.

His published works are as follows:

Primitive culture in Japan, Transactions of the Asiatic Society of Japan, Vol. 34, 1906.

Prehistoric Japan, Yokohama, 1908; Edinburgh, 1911.

Reflections on some European Palaeoliths and Japanese Survivals, Yokohama, 1909.

Some Origins and Survivals, Yokohama, 1911.

Various articles on the Ainu in *Nature* and other journals.

He presented his valuable collection of prehistoric remains to the Edinburgh Museum.

Munro became Chief Medical Officer in charge of the sanatorium at Karuizawa, a hill station in Japan. For many years, in the season when the calls on his professional services at Karuizawa permitted, he made long visits to Hokkaido. His main interest shifted from prehistory to the living conditions of the Ainu. He deplored the state of these hardy people who had been forced to give up their hunting and food-gathering life to gain a bare subsistence from agriculture. They were impoverished, were

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9: Lavrov--1 E-5 (1945, 1947) 1949 AB6 Ainu AB6 ●
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The exceptional ornamental richness of the representative art of the peoples inhabiting the basin of the Amur river and Sakhalin Island, the variety and perfection of their traditional methods of artistic workmanship in wood, birch-bark, bone, fish skins, furs and threads have, on innumerable occasions, attracted the attention of students of Siberia and the Far East. Unified in their general features while infinitely varied in the execution of details, the arts of the Nanai (Goldi), the Nivkhi (Gilyak), the Ulchi, the Orochi, the Ainu, and of other peoples are distinguished by the perfection of method and the stability of form, which bear witness to the continuity of the representative themes and the ornamental motives that provide the basis for the decorative compositions. Description and representation of ornamentation in the dress, household utensils, boats, houses, and grave monuments are to be found in the works of Schrenk (1) Laufer, Shternberg, (2) Lopatin, (3) and also the investigations

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1. L. Schrenk. Die Völker des Amur-Landes, St. Petersburg, 1903.

2. L. Y. Shternberg, Aĭnskaîa Problema (The Ainu Problem). Sbornik Muzeîa Antropologii i Etnografii, Vol. VIII, 1929.

3. I. Lopatin. Goldy, Vladivostok, 1922.

by Ivanov (4) of the religious and secular plastic art and orna-

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4. S.S.V. Ivanov. Ornamentika i obriady, sviazannye s Amurskoĭ lodkoĭ (The Ornamentation and Ritual connected with the Amur Boat).

9: Lavrov--2 E-5 (1945, 1947) 1949 AB6 Ainu AB6 •
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Sovetskaia Etnografiia, 1935, No. 4-5; Medved' v iskusstve narodnostei Amura (The Bear in the Art of the Amur Peoples). Sbornik V.G. Bogoras, 1937.

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mentation of the Amur peoples. Thanks to the work of the above mentioned authors one can form a fairly accurate idea about the stylistic and thematic originality of this remarkable centre of popular decorative art, which forms a link in the chain that extends from the south to the north-east of the Pacific ocean and which, in the past, may have connected the neolithic cultures of Asia with the ancient peoples of the extreme end of the north-east and north-west of America. If there are still many unclear and debatable links in that chain, one may hope, that the increasing scope of work of the North-eastern Expedition of the Amur Peoples of the USSR will help to untie the complex knot of ethnic and historical relationships in the Amur basin and on the North-eastern shore of the Pacific Ocean. Having been twice a participant in the work of the expedition - on the Chikotka in 1945 and in the Lower reaches of the Amur and in the South Sakhalin in 1947--and as a member of the Institute of Art Industries I had the task of investigating the forgotten and the presently existing artistic crafts and of taking measures for their re-juvenation and development. At the same time, I /33/ studied the problems of style, genesis, development and of the spread of the ornamental forms.

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The Amur-Sakhalin expedition collected a considerable amount of material dealing with the representative art of the Nanai, the Ulchi, the Nivkhi, the Orochi and the Ainu peoples. In the present report I will describe only some typical forms of the Nivkhi and the Ainu ornamentation and of their religious and secular sculpture, in order to throw a new light on the questions of the origin of the "Gilyak Bear Vessels," and on the band and string ornamentation in the Ainu Bear sculpture.

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532 825 interweavings of roots for an unknown set purpose. Only in relation to the representation of the head, the carvers exhibit a definite intention and great mastery in rendering the full likeness, and together with it a monumental generalization of the real appearance of a bear.

The collection of representations gathered by us (about 60 in number) can be divided into four groups:

1) Separate, realistically rendered bear heads (Drawing 3, b).

2) The most numerous representations, which render the general appearance of a bear (Drawing 3, v). The representations are all twisted in form: many of them either lack legs, or have the legs twisted in a grotesque way; others lack bodies so that the legs are connected directly with the head. In the same group may be included one paired representation of the bears sitting on their hind legs, with some incomprehensible additions made possibly for greater stability. (Drawing 3, g).

3) A small group of sculptural combinations representing heads and legs (Drawing 3, d)

4) A representation in the shape of a bear's head with several quaintly shaped representations made of interweaving roots. Among the latter is a piece of root with a tied up knot with separated edges carved up into heads. (Drawing 3, e, zh, z)

192 532 825 Sinokava gave all these representations the name of inoka. L. Y. Shternberg translates this Ainu word as snake, inoka-kamui meaning a divine snake. Inasmuch as among the inokas the representations of bears still prevail, one may suppose that the name "snake" was transferred by the Ainus to the wooden image of a bear. This hypothesis is in accord with the grotesque form of the "bears," which seem to have still preserved some [171] of the appearance and attributes of the snakes. Evidently, in these inokas are combined the northern cult of the bear practices throughout Siberia with the cult of the snake brought by the 532 825 178 Ainu from the south. (5) As of greater practical significance

5. See L. Y. Shternberg. Aĭnskaîa Problema (The Ainu

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problem). Sbornik, Khavarovsk, 1933, p. 571

under the conditions of life on Sakhalin island, the cult of the bear seems to prevail in these representations over the half-forgotten by the Ainu myth of the "divine snake."

Freed by the passage of time from the binding strings and the fur, the sculptural forms of the inoka are of exceptional interest, providing an opportunity of tracing the plastic metamorphosis of the mythical image of the snake into a realistic representation of the bear.

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Interesting samples for the comparison of the bear theme in the Nivkhi and Ainu carvings are provided by the ikunisi, the Ainu sticks--"usoderzhateli" (supporters). I shall first note an unusually great number of them, some 500 samples being known to us through the beautifully edited album and collections of the South-Sakhalin Museum. In the Ainu settlements we saw and in part acquired individual samples which have now become rarities. A distinguished craftsmanship in their execution, their richness of form, and a striking variety in their ornamentation made through the application of different methods of miniature-decorative carving, permit us to regard the ikunisi as real masterpieces of art.

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Worthy of note is the symbolic-pictographic carving of the ikunisi. The materials at our disposal show not only the themes resembling those known to us in the Nivkhi bear vessels, but also a variety of new compositions. /37/

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It is typical that on the ikunisi with the bear theme, the prevailing representations are not those of the entire figures of bears, but only their heads (one or several) generally placed in the string and band nooses which are interwoven (Drawings 4 and 5). On some of the sticks the interweaving was made not by carving but with real bast strings; on others the heads are shown on the right-angled platforms, and cups are placed before the bears' heads. It seems to us that these compositions with bears' heads present an early form of the bear cult (the

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532 worship of heads), practiced widely throughout Siberia, rather
825 than the locally limited and in its ideology more complex
171 "holiday of the bear" which is connected with the keeping of the bear in a wooden cage and with the ceremonial killing of the animal. If this hypothesis is correct, the bear themes on the Ainu sticks would seem to be more archaic in their content than the carving on the Nivkhi ladles.

532 The sculptured representation of a swallow (encountered
825 also on wooden scabbards) bound by a uniquely carved fence or ring, is no less a widespread theme of the ikunisi than that of the bear. (Drawing 6, b). Still more frequent are the representations of the swallow placed in string nooses and in the interweaving of bands (Drawing 6, a). In the variant of the latter type a bear's head is frequently represented with that of a swallow. The stability of this composition, and the well developed type of the fence-ring, as well as numerous variations with the string-band interweavings allow the inference that the origin of the swallow theme is independent of the analogous bear compositions. If that is so, one can hardly connect the origin of the string-band ornament with the bear theme alone. I may add here, that not only the swallow, but also the presence of the beaver and the seal in the ornamental interweavings on the ikunisi bear witness to a broader base of origin of the string and band motives.

532 Let us first attempt to discover the significance of the ikunisi. It is hardly probable that the original function of these sticks with the pictographic /38/ carving and symbolic ornamentation was to support one's moustache while drinking wine. Montandon (6) considers that the term "supporters" (usoderzhateli)

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6. G. Montandon, La civilisation Ainou. Paris, 1937.

used by the ethnographers describes the Ainu sticks only as objects of "contemporary toilet" of a person and does not

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532 explain their ritual significance. However, Montandon's calling them "sticks for libation" also does not reveal the original function of these mysterious objects.

532 224 211 171 It is interesting to compare the ikunisi with the pictographic drawings on wooden boards by the shore Chukchee and with the Eskimo carvings on objects made of bone. The Chukchee and the Eskimo use these objects - the former for the commemoration of the results of a successful hunt (representing the killed animals and the actual scenes from the hunt), the latter for "the invocation of the forces of Nature producing food." Were not the ikunisi also basically commemoration plaques on which were marked the number of animals killed in a hunt and the circumstances under which the killing was accomplished? It is typical that almost all "ikunisi" generally have simple notches (varying in number) cut in at the end of the sticks. Also encountered are sticks having only notches, with neither representations nor ornament on them.

532 In spite of the astonishing variety of the artistic variations, the Ainu ornamentation stubbornly preserves its original motives. The various phases of the artistic development of these motives help to trace out and discover their material and ideological base. The investigators who have studied the Ainu art have [114] various explanations of the content and origin of the Ainu ornamentation. In the works of Shurts, Laufer, Montandon, and especially in those of Shternberg one may come across interesting observations and hypotheses, although in some cases (Shurts and Montandon) these are not always well founded. Since in the present article I have no opportunity to analyse all the basic motives of the Ainu ornamentation described by these authors or discovered by us I shall dwell only on two, which in our opinion are most frequently encountered. Such basic motives are a string woven of bast or some other material and the twisting and interweaving snakes. (7) The motives developed on

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7. The development of the form of the Ainu ornamentation from

532 /38 cont./
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the snakes has been discovered and traced by L. Y. Shternberg, in Aĭnskaĭa problema (The Ainu Problem), Sbornik Muzeĭa Antropologii i Etnografii, Akademiia Nauk SSR, Vol. VIII, 1929.

these bases are so similar in their plastic qualities that one involuntarily wishes to recognize only one of the above mentioned bases as the original one and the motive connected with it as primary, and to call the other base a derivative from the first. However, a very essential difference in the bases themselves
[825] gives us no right to make such a generalization. The basis for the motive of the twisting and interweaving snakes is the religious concept of the divine essence of snakes, which is the imagination transformed reflection of the real struggle waged by men against snakes in southern latitudes. The string ornamentation develcped on the basis of practical activities of tying and untying. In the decorative compositions the two motives interpenetrate and, at times, are completely indistinguishable.

Varieties of interweaving, nooses, and skillfully tied knots of strings and bands (snakes) form the most widespread forms of the Ainu ornamentation. (Drawing 6, v, g, d). The string and band ornament is connected with the representations of animals, binding them with the surface of the decorated object. Breaking apart the ornament may get separated into a series of geometric figures or into a variety of curves.

532 171 /39/ The Ainu undoubtedly hold the first place among the peoples of Siberia in the artistic quality of their miniature decorative carving. The masterly artistic execution of small surfaces of firm wood (far less frequently of bone and horn surfaces) is brought by the Ainu carvers to a point of virtuosity. The best illustration of this are the decorations on the ikunisi. The compositional variety of ornamental motives and of

/326 cont'd/

173 123 friends, a young Ainu from Taraika who owed much to me, told me frankly the true reason for the reticence of the Ainu regarding the Tonchi. These actually had inhabited Sakhalin before the arrival of [648] the Ainu. But the Ainu tried very hard to pass over this fact in silence or even to deny it, because they were afraid that the Russians might rob them of the country and expel them from the island so dear to them once they had learned that they were immigrants and not autochthons. Thus old Ainu stubbornly withheld any information about their predecessors and forbade all clansmen to talk about the Tonchi at all and about the fact that the Ainu tribe did not constitute the original population of the country but had once immigrated from Hokkaido (Yezo) to Sakhalin. This information was confirmed to me by an old Ainu from the village of Nayero who was highly esteemed by all the inhabitants of the eastern shore including the Gilyak and Orok. He confessed to having deliberately misled me earlier. Yet after he became convinced that I was well inclined towards the Ainu he could tell the truth since he knew that I would not abuse it to the detriment of his people.

175 I have never received any detailed information when this pro-
648 hibition among the Ainu took place, but I can understand it well. I relate it to the times of the advance of the first Russians on the island. Captain Newelski and his comrades took great pains to prove that the Japanese had no rights on the Island of Sakhalin since they had not been there long enough. Much earlier "Russian subjects," i.e. Orok, had shown up there who were mistakenly called Tungus by the new conquerors and were considered emigrants from the environments of Udsk in the Russian Empire. This political slant "which confirms the indisputable right of Russia to dominate the territory of the Island of Sakhalin" and finds its expression in thoroughly childish ethnographic fairy-tales (1) /327/ and which probably also played its part in the

114
• [113]

1. See Newelski: Podwigi russkich morskich oficerov (The Feats of Russian Navy Officers). Petersburg, 1878, p. 304 and 305. This book contains

A [For an explanation of this prohibition, see pp. 4-5--Analyst]

11: Watanabe E-4,5 (1951-1959) 1964 AB6 Ainu AB6

175 whereby fishing in each district was consigned to some person who was placed
648 concurrently in charge of the postal service in the area. In 1876 these temporary measures were formally all abolished, but a period of transition seems to have prevailed for some time afterwards (Hokkaido-chō, ed., 1937, Vol. 3, pp. 470-472).

(7) In 1868, with the establishment of the Japanese Government in place of the Tokugawa feudal government, Hokkaido came under the new Government. In that year the Government established its administrative headquarters and in the next year its colonial government, "Kaitaku-shi", in Hokkaido. The Ainu were enrolled in the Japanese census registers by 1875 or 1876 (TAKA-
[421] KURA, 1942, p. 419). Their territory became Government property; land laws were enacted for granting plots of land both to Ainu and Japanese settlers.
[224] While the Ainu were prohibited from fishing salmon and hunting deer and
[226] bears with poisoned arrows, the Government encouraged Japanese settlers to take up farming and keep cattle. Japanese fishermen and hunters came over with techniques superior to those used by the Ainu. Forestry and mining
175 undertakings were set up. From 1883 onwards the Government encouraged
648 the Ainu of Hokkaido to take up agriculture.
241
177 (8) Each Ainu household was granted a plot of land, given agricultural implements and seeds, and received technical instructions from specialist Jap-
[113] anese officials. This land allotment to the Ainu population with accompanying agricultural instruction began in 1883 in the Ashoro district in Hokkaido and spread gradually to other areas throughout the island (TAKAKURA, 1942, pp. 486-491); in the upper Tokapchi area the project was carried out in 1886 (YOSHIDA, 1955, p. 6) and in the Azuma area in 1888 (A Chronological Table of Azuma Village History, compiled by the village office). Even before this date the coastal Ainu and part of the interior Ainu had farmed by shifting cultivation, probably under Japanese influence (Note 39) but only on a small scale (p. 41). The practice of agriculture before the land allotment was actually observed in various places by MATUURA, official of the Tokugawa Shogunate, on his explorations of the Ainu territory in Hokkaido in 1857-58 (Note 10).

[182] The introduction of agriculture thus encouraged by the Japanese administrators after 1883 resulted in considerable displacement in the traditional territorial groupings of the Ainu which had been correlated to fishing, hunting, and collecting tracts rather than to any terrain suitable for farming (Note 10).

175 (9) The time horizon for the Ainu life as treated in the present paper is
648 roughly coeval with the final stage of the intermediate period (Notes 6-7).
177
[10]

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113

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G 101 /16 cont./

It is different from the Amur on the Liman and along the coast of the northern part of the Sea of Japan, in that there on the mainland, between the Gilyak and Orochi areas, there is a considerable stretch of uninhabited territory, which -- for reasons that we shall touch on later -- keeps the two peoples strictly Gi A 101 separated. On Sakhalin, however, with regard to the Ainu and Orok, there is repeated, and in part to an even greater degree, what we have seen on the Amur and on the Sea of Okhotsk. On A G 101 162 361 103 the west coast of the island some permanent Ainu families have mixed with the Gilyak even before they reach their southern boundary. For example, it was said, as the Gilyak in Arkai told me, that of the villages south of Duĭ, Adngi was still purely Gilyak, Kthĕus contained two Gilyak and one Ainu yurt, Chogranj again was inhabited only by Gilyak, and, finally, Pilja-wo was inhabited half by Gilyak and half by Ainu (4). The latter /17/

A G 103 361

4. Coming from the north, Schmidt, too, met the first Ainu in Kthĕus, which, moreover, at that time consisted of only two miserable yurts. He likewise calls Chogranj an Ainu settlement ("Histor. Ber.," etc., op. cit., pp. 65, 66). Again, however, I cannot agree with the version of the names for the above-mentioned places, "Ktausi," "Chokkoran," and "Pil-wo," on Schebunin's map.

A G [114]

place bears among the Ainu the designation "Poro-kotan," with G 361 the same meaning as its Gilyak name, "Pilja-wo," that is, "big village" (1). Beyond this place the coast is uninhabited for

A G [113]

1. Rudanofskij, too (Vostochnoe Pomor'e /Eastern Seaboard/, 1866, p. 96), calls Poro-kotan or (Gilyak) "Pile-wo" the first Gilyak village as one approaches from the

A G 103 361 113 /17 cont./ 1. (cont.)

south. He counted ten yurts. The Gilyak named only three to me, which makes the designation of the place appear somewhat uncalled for. According to Schmidt, however (op. cit., p. 67), it is said to have actually been a large village in former times, but in his time there were still only three poor yurts. Mizul's statement (Ocherk" ostr. Sakhalina v" sel'skokhoziaistv. otnosh. /Sketch of Sakhalin Island from the Point of View of Agriculture/, St. Petersburg, 1873, p. 129) that there are no longer any Ainu north of Pilja-wo (Porokotan) is therefore not quite correct, according to the above.

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G 361 a long stretch and is only temporarily visited by the Gilyak for their livelihood. Schmidt, for instance, on the river Arokonai, between the capes Tribis and Tunai, met a Gilyak who had been seal-hunting near Otta-endu (2). Occasionally it also

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2. Schmidt, "Histor. Ber.," op. cit., p. 71.

happens that Gilyak on trading trips to Ssiranussi, at the southern point of Sakhalin, are obliged to stay somewhere for the winter, and in this case they may easily be taken for permanent inhabitants of the place. The border conditions on the east coast of Sakhalin are more complicated than on the west coast, in that three peoples, Gilyak, Ainu, and Orok, come together there (3). To be sure, the area of the first, as we saw above, ends

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3. See my travel report in the Bull. de la cl. physico-mathém. de l' Acad. Imp. des sc., de St. Pétersb., Vol. XV, p. 171; Mél. phys. et chim. tirés du Bull., Vol. III, p. 11.

G Gi A [113]

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/17 cont./
on the coast with the village of Tschamr-wo and in the interior at the headwaters of the Tymy, but nevertheless in the Gulf of Patience, near where a coastal lake empties in the sea, one still comes across a Gilyak yurt, Ssiska, whose inhabitants Schmidt came to know (4). On the same lake there is an Orok settlement,

4. "Histor. Ber.," etc., op. cit., p. 113.

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Tschogbo, to the north a second one, Taran-kotan, and still farther to the north on Lake Taraika, alongside several Orok settlements, the large Ainu village of Taraika (5). Thus, the

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5. Schmidt, op. cit., pp. 89, 113, 116. Bickmore ("The Ainos or hairy men of Jesso, Saghalien and the Kurile Islands," Amer. Journ. of Science, May, 1868, p. 13) thinks that there are Ainu also at the northern point of Sakhalin, between Capes Elisabeth and Maria and even sees in this proof that the Ainu were the original inhabitants of the island, while the Gilyak and the Orok (for him, "Orotschi" /Orochi/) were later immigrants. But this information stands quite alone and is evidently only based upon an erroneous interpretation of Russian reports concerning the number of Ainu villages on Sakhalin, since he thought that the villages noted on the "Okhotsk coast" must be erroneously placed there instead of being sought on Sakhalin's east coast. Why the great number of these villages (22) did not seem to him obstructuve for such an interpretation is incomprehensible, especially since in the same report (Rudanofskij's) the total number of the Ainu villages on the densely populated west coast of Sakhalin is given as 35.

A Gi 101 /17 cont./ dwelling sites of these three peoples intermesh here. These relationships become even more complicated, however, by the fact that the Orok have shoved in between the Gilyak and Ainu not only here, but also in the northern part of the island, where undoubtedly Gilyak territory extends, they have penetrated deeply into it and roam great distances through it on regular nomadic expeditions. We shall learn more about these relationships in the discussion of the area of distribution of the Orok.

A 131 Just as the Gilyak occupy the extreme northeast, the Ainu occupy the extreme southeast of the Amur region as outlined above, and just as the northern half of Sakhalin Island belongs to the former, so /18/ the southern half belongs to the latter. Moreover, it is well-known that they represent the indigenous people A [101] of Jesso /Yesso (Hokkaido)/ and the Kurile Islands, since the so-called Kuriles are merely Ainu with a language differing in part dialectally. We have already become acquainted with the habitation sites of the Ainu located farthest north on Sakhalin and on the west coast advancing into the Gilyak area. There has likewise been mention of the uninhabited coastal stretch which extends to the south from Porokotan. It ends at 49° north latitude, and then the part of the island inhabited exclusively by Ainu begins. Thus in the west of Sakhalin this deserted coastal stretch forms the actual boundary between the Ainu and the Gilyak, and evidently special, though obvious reasons, which will be discussed later, were required in order to make many an individual of the former A 361 people step over this northern border into foreign territory. Coming from the north, the village of Orokes, located on the small bay of the same name and not far from the Bay d'Estaing, is the first A [131] in true Ainu territory (1). On the east coast it begins, if one

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1. According to Rudanofskij (Vost. Pomor'e, 1866, p. 95). Brylkin ("Pis'ma s" Sakhal. /Letters from Sakhalin/."—Zap. Sib. Otd. Imp. Russk. Geogr. Obshch., Vol. VII, Irkutsk, 1864, p. 14) gives "Ussuri" as the

/18 cont./ 1. (cont.)
36 [113] [114] [103]
northernmost village inhabited exclusively by Ainu, but I suspect that there is a printing error in this name for "Urussi." On Schebunin's map a village "Urotzi" is shown immediately south of Orokes. This is probably meant.

36 leaves aside the aforementioned village of Taraika which is
13 separated by Orok settlements, only slightly more to the north, about at Naioro. Speaking precisely, the Ainu therefore do not inhabit the entire southern half, but only a little more than a third of the island. In this part, moreover, they occupy not only the coast, but also, in smaller numbers, the interior of the island,
13 along some of the larger rivers (2). The true Ainu island, with
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[113] 2. Rudanofskij, loc. cit., Avgustinovich', Zhizn' russk. i inorodts. na ostr. Sakhalinie /The Life of the Russians and of the Aborigines on Sakhalin Island/, St. Petersburg, 1874, p. 39.

the densest population of this tribe, is, however, Jesso, from where the Ainu have spread, not only northward to Sakhalin, but also northeastward by way of the Kurile Islands. Their territory extends over almost the whole island chain of the Kuriles up to Poromuschir /Paramushir/ or the so-called "Second Island," which they occupied even before the arrival of the Russians in Kamchatka. The island of Schumschu /Shumshu/, on the other hand, the last toward the north or the first from Kamchatka, received its population first from this peninsula through Kamchadal or Italmen who fled before the Russians and later mixed with the Ainu (Kuriles)
13 who came over (3). The fact that formerly the Ainu also

[113] 3. Krasheninnikov", "Opis. zemli Kamchatki /Description of the Kamchatka Region/,"

2: Schrenck--34 E-5 (1854-1856) 1881-1895 RX2 Gilyak
Ainu AB6

/18 cont./ 5. (cont.)

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Poln. sobr. uchen. putesh. po Rossii, Vol. I, St. Petersburg, 1818, pp. 143, 145). Steller, Beschr. von dem Lande Kamtschatka /Description of the Kamchatka Region/, ed. by J.B.S., Frankf. and Leipzig, 1774, p. 7. Müller, Samml. Russ. Gesch., Vol. III, St. Petersburg, 1758, pp. 79, 81. Schlözer /Schlötzer/, Allgem. Nord. Gesch. /General History of the North/, Halle, 1771, pp. 433, 434. "Neue Beschr. d. Kurilischen Inseln (nach den Nachrichten von Tschernyi, Antipin und Otscheredin) /New Description of the Kurile Islands (according to the reports from Tschernyi, Antipin, and Otscheredin/, in Pallas' Neuen Nord. Beytr. /New Northern Contributions/, Vol. IV, 1783, p. 117. Siebold, Aardrijks- en volkenk. toelicht. tot de ontdekk. van Maert. Gerritsz. Vries /Geographical and Ethnographical Results from the Discoveries of Maert. Gerritsz. Vries/ A. Polonskii, "Kurily /The Kuriles/" (Zap. Imp. Russk. Geogr. Obshch. Po otdiel. Etnogr., Vol. IV, St. Petersburg, 1871, pp. 374, 375, 421, 423).

131 inhabited Nippon will be discussed later. Thus the [illegible] tribution of the Ainu embraces throughout only islands on the eastern edge of Asia. There are absolutely no continental Ainu, of whom there has often been mention, following Klaproth's example. We shall come back to this in greater detail below.

G. Gi 174 169 /21 cont./ words in explanation of it, as well as point out several analogous phenomena in the eastern part of Siberia.

G. Gi A 101 If we now sum up the ethnographic picture of Sakhalin, there are, aside from the Japanese and Russians, three peoples of quite different tribes, Gilyak, Ainu, and Orok, who share the possession of this island in the very unequal manner described above. Certainly a rich ethnographic assemblage in view of the, to be sure, great length, but only very small breadth! Through the Gilyak the island is joined to the coasts of the Sea of Okhotsk and the mouth of the Amur River, through the Orok to the rest of the Amur region with its Tungusic population, and, finally, through the Ainu, to Jesso /Yesso/, the Kuriles, and Japan (1).

G. Gi A [113]

1. See my travel report in the Bulletin de la classe physico-mathématique de l'Académie Impériale des sciences, Vol. XIV, p. 186; Mélanges phys. et chim., Vol. II, p. 449.

G. Gi 101 361 Let us now return again from Sakhalin to the mainland, and, if we go southward from the borders of the Gilyak area already known to us, we first strike the area of distribution of the Orochi on the seacoast. In its farther reaches this includes the entire continental coast along the northern part of the Sea of Japan, the coastal mountains (Ssichota-alin /Sikhote-Alin/), the upper course of the rivers running from these mountains to the lower Amur and to the Ussuri, and the sources of those streams. Along the seacoast, however, the Orochi territory does not directly join that of the Gilyak, but rather between the two there is a wide stretch of uninhabited country, since the last, southernmost place of the Gilyak is Tschomi on the Liman, while the first, northernmost point of the Orochi is Nangmar or de Castries /De-Kastri/ Bay. Between the two and only slightly north of the last-named bay there is the ancient trade route to the sea used

G. Gi [487]

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101 /117 cont./ A much-traveled Olcha from Tyr, who himself had repeatedly been with the Japanese on Sakhalin, named them for me as "Ssúmerenkur," expressly noting that
A this was the name that the Ainu, and following them, the
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[197] Japanese, gave to the Gilyak. Indeed, its origin from the Ainu language is immediately evident from the final syllable, for "kur, kuru, guru" means "man" in it (3). Perhaps, however,

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3. Klaproth, Asia polyglotta, Paris, 1823, pp. 302, 309; Siebold, Nippon, VII, p. 198, note 5.

the etymology of the rest of this name can also be explained, for "ssúmari" among the Ainu of Sakhalin means "fox" (4), and

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4. According to Fr. Schmidt; see my "Bemerk. über die Säugethierfauna Süd-Sachalin's und der südl. Kurilen /Notes on the Mammalian Fauna of Southern Sakhalin and the Southern Kuriles/" (Bullet. de la cl. phys.-math. de l'Acad. Imp. des sc. de St. Petersb., Vol. IV, p. 420; Mél. biol., Vol. IV, p. 105). According to Klaproth (Asia polygl., p. 306; San kokf tsou ran to sets, ou Aperçu génér. des trois royaumes /General Survey of the Three Kingdoms/, transl. from the Japanese-Chinese original, Paris, 1832, p. 245; see also Langsdorff, Bemerk. auf. einer Reise um die Welt /Notes on a Voyage around the World/ Frankf. on the Main, 1812, Vol. I, p. 301) -- "schumari" and "schiumari."

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101 so "Ssumarinkur" would mean something like "fox people." I
439 cannot say with certainty what made the Ainu give this name to the Gilyak: perhaps because, as middlemen in the trade between the Ainu and the Manchu-Chinese, they were the principal

/117 cont./ buyers of the furs captured by them and among them the fox skins common on Sakhalin; or, what seems more probable to me, the name originated because the Gilyak in former times, with greater wealth than the Ainu, for the most part were themselves clothed in fox skins (5).

5. In the seventeenth-century tale from the great Amur River (Viestn. Imp. Russk. Geogr. Obshch., Part VII, 1853, Sec. II, p. 20) it is said that the Gilyak on the large island facing the mouth of the Amur wore sable and fox fur clothing.

The situation is different with regard to the customary Japanese name for /118/ the Amur dwellers from Tungusic tribes who come from the mainland to Sakhalin for trade. I must note at once that they are not only Olcha, but in like measure Goldi, who, however, are not distinguished by the Ainu and Japanese, but rather are covered by the collective name "Santan" or "S'janta." And then the region inhabited by them, the Amur region, is designated by the same name, after the people (1). Mamia Rinsô's predecessor, the Japanese

1. During his visit to the island of Jesso /Yesso/ (1792), Adam Laxmann heard the Japanese speak of the "Sandan-aino" (Sandan people), who came to Sakhalin to trade; he, however, took them for Koreans (cf. Polonskii, "Kurily." -- Zap. Imp. Russk. Geogr. Obshch. Po Otd. Etnogr., Vol. IV, 1871, pp. 493, 541). Krusenstern was quite erroneously told by the Japanese on Jesso and on Sakhalin that this latter island, or, as he heard in Aniwa, even only its northern part, was called "Sandan" by the Ainu

Feudal Japan AB2
Sakhalin Island
Goldi RX3
Ainu AB6

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1. (cont.)
(see his Reise um die Welt, Vol. II, pp. 49, 52, 63).

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Mamia Rinsô's Predecessor, The Japanese traveler Mogami Tok'nai, who, however, did not travel beyond Sakhalin, placed the region of Santan on that part of the mainland closest to the island; according to him, it extended from the mouth of the Amur River, along its right bank, and along the seacoast up to about 50° north latitude. For the name of the people and the region, however, he had a far-fetched explanation from the Chinese language (2). Mamia Rinsô, however,

2. "Santan," according to this, was supposed to be a more recent name: formerly the region and people were called Itan or Kitan, which means "red-striped savages." With the advancing culture, the barbaric peoples left the coasts and plains and moved back into the mountains; hence they were called San-tan, that is, red men of the mountains. Siebold, in giving this explanation, adds (Nippon, VII, p. 198, note 3) that this region may be found on a map of Japan, copies from a Japanese original, which was published by Reland at the beginning of the last century in Amsterdam, designated with the Chinese characters Han than.

who had visited the Santan region, realized at once that that name comes neither from the Chinese nor from the region and its people, but was given to it by the Ainu and Japanese. His better trained ear enabled him to hear the name Santan also as "S'janta" and "Z'janta" (3). My widely-traveled Olcha from

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3. "Tô-tats ki ko" (Siebold, Nippon, VII, pp. 178, 198, note 3: also Nippon, I, p. 131).

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Tyre also gave the name as "S'janta," with which, according to him, the Ainu and after them the Japanese designate his people. And this leads us to what I consider the true origin of this name. It comes from the Gilyak. "Jant" or "Janta" is the Gilyak name for the Goldi. Now, since, on the one hand, the Gilyak are the immediate neighbors of the Ainu on Sakhalin and, on the other hand, the major and certainly the oldest middlemen in their trade with the Amur peoples up to the Manchu, it is scarcely conceivable but that the Ainu first became acquainted with the most numerous and most widespread of these peoples, the Goldi, through the Gilyak. And thus it is understandable that they also accepted the Gilyak name for them, only changed slightly in accordance with their language, and extended this name to the Olcha, who in their eyes were members of the same people (4).

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4. When, therefore, in a Russian document dated 1789, which Middendorff found among the archival papers in Udskoi Ostrog (Reise, etc., Vol. IV, p. 102, note) it is said that the Tungusic name for Sakhalin is "Jankur," one can easily recognize in it, by both the initial and the final syllables, the above-mentioned Ainu designation, through the mediation of the Gilyak, for the Tungusic Amur peoples visiting their island.

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/119/ Though the name Santan or S'janta is plainly used by the Ainu and Japanese on Sakhalin for the Olcha as well as for the Goldi, this is not at all the case in the travel report by Mamio Rinsô. Along the Amur he only stayed in the areas of the

A G 131 175 [198] [523] /122 cont./ began to spread rapidly (4). There are no reports at all for

4. See above, p. 154.

A [648] evaluating a possible change in the boundaries of the Gilyak area on the east coast of Sakhalin, since that part of the island was visited neither by earlier travelers nor by the two Japanese mentioned above.

G 131 175 In summarizing everything that has been said about the Gilyak up to now, we are able to draw the conclusion that, so far as our historical information concerning this people extends, which does not cover a very great period of time, no considerable change or shift of their habitation sites has taken place. Whether G [194] and how such might have taken place in prehistoric times, however, can only be judged as a conjecture on the basis of other facts and phenomena, which we shall discuss later.

A 175 131 184 While we lack historical information on the Gilyak going back very far, this is by no means the case with respect to the Ainu. This is true, however, for only a part of this people, particularly those who are beyond the scope of this work. The farther they were to the south, the earlier the Ainu emerge from the darkness of the prehistoric period, according to the extent and as a consequence of their contacts with the Japanese: they were first observed on Nippon, then on Jesso /Yesso/, and, finally, on Sakhalin and the Kuriles. Since their whole area of distribution /123/ consists of islands which are separated by straits with rapid currents in part, and the Japanese only gradually spread northward from island to island, the oldest reports concerning the southern Ainu and those concerning the northern ones are far apart, and whereas the former are two and a half A 175 131 millenniums old, the latter go back only as many centuries. According to Siebold (1), at the time of the founding of Japan

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1. Aardr. en volkenkund. toelicht. tot de ontdekk. van Maert. Gerr. Vries; benev. eene verhand. over de Aino-taal en de voortbrengs. der Aino-landen

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Ainu ABC
Early Japan AB3

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1. (cont.)
/Geographical and Ethnographical Results from the Discoveries of M. G. Vries, with a Discussion of the Ainu Language and the Products of the Ainu Region/, Amsterdam, 1858, pp. 92, 116.

under the founder of the Mikado dynasty, Zinmu, about 660 B.C., the northern part of Nippon was inhabited by Ainu, who in the history of Japan are called "Asuma Jebisu," i.e., wild men of the east. They were settled principally in the present districts of Mutsu, Dewa, and the northern part of Jetsigo, which at that time were called "Jebisu no Kuni," the land of the wild men (2). Even in the seventh century after Christ the Ainu lived

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2. In Chinese history, according to Siebold (op. cit., p. 116), from whom we get this information, it is first under the Han dynasty (189 B.C. to 30 A.D.) that there is mention of the tribe of the "Mao-min" (Ainu), who lived on the opposite side of the eastern sea and had hair all over the body. Likewise, in the history of the Sui dynasty (608 to 622 A.D.) reference is made to the "Mozin" people, which consisted of 50 hordes and lived in the mountains in the northwest of the country of Woke (Japan).

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in the first two provinces south to 38° north latitude, but were constantly at war with the Japanese. At the beginning of the ninth century the rule of the Mikado already extended over all of Nippon; the Japanese advancing northward, however, still had to fight the Ainu constantly until the latter were finally completely subjugated and in part became amalgamated with the conquerors, in part were annihilated or driven out. Many

FJ. 175 654 [113]

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6. (cont.)
ou Aperçu génér. des trois royaumes, Paris, 1832, p. 192. Cf. also Siebold, Nippon, I, p. 126, where the first place is called Usisjam (in Klaproth, and others, also Utsusijam).

and then followed, after a longer interval, the voyages of Mogami Tok'nai and of Mamia Rinsô. Finally, the southern Kuriles /124/ were accidentally discovered no earlier than 1672 by a coastal vessel driven off course (1).

1. Kannemon, "Jeso-ki," op. cit., p. 210; Rinsifée, San kokf tsou ran to sets, p. 209; Siebold, Nippon, I, p. 126.

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The first information on the Ainu, and, to be sure, first on those of Jesso, that Eruopeans collected comes from the sixteenth and seventeenth centuries. We owe it to the Jesuit Fathers, Aloisius Froes (1565) and Hieronymus de Angelis (1622), to the representative of the English Trading Company, John Saris (1613), and to the head of the Dutch trade in Japan, Françoys Caron (1639 and 40). A few years later (1643) the Dutch seafarer Vries came into contact not only with the Ainu on Jesso, but also on Sakhalin, in the bays of Aniwa /Aniva/ and Patience, and on the southern Kuriles (2). All the writers named give their notes,

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2. Witsen, Noord en Oost Tart., ed. of 1692, Part 2, pp. 46-62; ed. of 1705, pp. 128-152. Siebold, Aardr., etc., pp. 93 ff. Bickmore, "The Ainos or hairy men of Yesso, Saghalien and the Kurile Islands," pp. 14 ff. (Amer. Journ. of science, May, 1868). The latter says

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2. (cont.)
that, according to Krusenstern, Hieronymus de Angelis had come to Sakhalin in 1620, presumably as the first European. I do not know of any place, however, where Krusenstern has said this and I find nothing about it in Siebold.

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in part very interesting, on the Ainu, without designating them by a separate name. The name "Aino" /Ainu/ is found in the European literature for the first time in a work by Eliud Nicolai published in Munich in 1619 (3), in which Jesso, also for the first

3. Newe vnd warhaffte relation, von deme was sich in beederley, das ist, in den West- und Ost- Indien zugetragen /New and true account of what happened in beederley, that is, in the West and East Indies/, etc. (cf. Siebold, Nippon, I, p. 151).

time, is mentioned as a separate island, inasmuch as it is said that all earlier maps commit the error of "omitting above Japan (Nippon) a large island called Jezo by the Japanese, Aino-moxoti (Aino-mosiri, i.e., Aino Island) by the inhabitants." Perhaps this book did not become sufficiently well known or perhaps the name of the people was not surmised from the name of the island; suffice it to say that the Ainu remained without any special designation for some time yet, and even La Pérouse and Broughton, who came in contact with them on Jesso and Sakhalin, have no special name for them (4). Only after

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4. Both designate the Ainu only in terms of the respective islands which they inhabit. Thus, Broughton calls the Ainu of Jesso simply the inhabitants of Insu, as they

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4. (cont.)

175 101 113 themselves are said to call this island (A Voyage of discov., London, 1804, pp. 89, 272; cf. also Klaproth, in Langsdorff's Bem. auf einer Reise um die Welt, Vol. I, p. 303). In passing I should mention that, according to Golownin /Golovnin/ (Zapiski o prikliuch. ego v" plienu u Iapontsev" /Notes on His Adventures during His Captivity among the Japanese/, Pt. III, p. 156, note 1) the name that the Ainu of Jesso are said to give their island sounds similar, namely, "Einso-zi," or simply "Einso," from which, corrupted by the Japanese and Europeans, their present name arose. On the other hand, however, an obvious conjecture is that "Einso," or, as I should prefer to spell it, "Ainso" (in Russian in Golownin: ЭЙНЗО /Eynzo/), arose from the above-mentioned "Aino-mosiri" and therefore simply means "Ainu Island." As Broughton did with respect to the inhabitants of Jesso, so did La Pérouse designate the Ainu of Sakhalin simply as "Ségaliens" or "Oku-Jessois," (since in Japanese Oku-Jesso, that is, Great, High, Upper, or, according to Siebold [Nippon, VII, p. 198], Inner Jesso /Yesso/, referred to the country north of Jesso, although he heard that they themselves call their country "Tschoka" (Voyage aut. du monde, Paris, 1797, Vol. III, pp. 36, 115, 118). Krusenstern inquired about this name in vain on Jesso as well as on Sakhalin (Reise um die Welt, Vol. II, p. 51), and, according to Fr. Schmidt (in Petermann's Geogr.

/124 cont./

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4. (cont.)
Mittheilungen, 1869, p. 432), it owes its origin to an error, since "tschoka" means "I" and "we" in the Ainu language. (According to Klaproth, too [in Langsdorff's Bemerkung. auf einer Reise um die Welt, Vol. I, p. 302], among the Ainu of Sakhalin "I" is "tschogai"; according to his vocabulary in San kokf, etc., p. 252, it is "toogaI, and among the Ainu on Kamchatka, "we" -- "tschogaich"). La Pérouse in his list of Ainu words (op. cit., p. 118) mentions a second name which the natives are said to give for their island, though less frequently than the first; it is "Tanina." Nothing was ever heard later about this alleged name for Sakhalin. Finally, Milet Mureau, the editor of La Pérouse's Voyage, makes the brief remark that the Chinese call Sakhalin "Ta-han" (op. cit., p. 83, note c), which, however, presumably is only a corruption for "Ta-hai," that is, large island, since Iakinf (Statist. Opis. Kitaisk. Imp., St. Petersburg, 1842, Pt. II, pp. 30, 224, note), too, states that among the Chinese Sakhalin is called "Da-tshe-u" (Da-chzheu), i.e., large island. In the history of the Tang dynasty this island is said to be called "Lu-gui" (Iakinf, op. cit., p. 31).

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/125/ Krusenstern's trip have Europeans given them the name Aino, with which they are said to designate themselves (1), and

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1. Krusenstern, Reise um die Welt, Vol. II, p. 51; Langsdorff, Bemerk. auf

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1. (cont.)
einer Reise um die Welt, Frankfort on the Main, Vol. I, p. 282.

his explanation is found in the fact that the word "aino" or "ainu" means roughly "human being" among all the inhabitants of Jesso, Sakhalin, and the Kuriles belonging to the same tribe (2).

2. Klaproth, in Langsdorff's Bemerk. etc., p. 282, note, p. 301; the same, Asia polyglotta, pp. 300, 309; San kokf tsou ran to sets, p. 245.

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Through Krusenstern's voyage the name "Karafuto, Karafto," or "Krafto," known from several Japanese maps and referring to an island located north of Jesso, was identified with Sakhalin (3).

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3. Krusenstern, op. cit., pp. 49, 52, and others. As early as 1802 the map center in St. Petersburg had published a map on which the island of "Karafuto" was drawn on the basis of a Japanese map which the Japanese, Kodai, whom Ad. Laxmann in 1792 had to bring back to his native country, had brought to Russia (Krusenstern, op. cit., p. 30). In Matsmai, in the possession of a Japanese official, Laxmann saw a map on which Jesso was entered, as well as another island, which bore the name "Karap" (Polonskii, "Kurily." -- Zap. Russk. Geogr. Obshch. Po Otd. Etnogr., Vol. IV, 1871, pp. 493, 541). Shortly before, in 1785 or 1786, Rinsifée's work, San kokf tsou ran to sets, had been published in Jedo /Yedo (Tokyo)/ (translated into French by Klaproth and provided with some notes,

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3. (cont.)

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under the title, San kokf, etc., ou Apercu général des trois royaumes, Paris, 1832), in which (p. 187) there is also mention of the country of "Karafuto" or "Karafto," located north of Jesso and separated from it by a strait. On the maps accompanying the work, this country is represented as a peninsula of the mainland far to the south of the mouth of the Amur, but Rinsifée is not guaranteeing the correctness of this representation, since some geographers simply designated it as an island off the coast of eastern Tattan (Tartary). Moreover, on these maps precisely opposite the mouth of the Amur there is represented a large island stretching from west to east and named "Sagariïn," about which the Japanese author had perhaps received information from Manchurian or Chinese sources. Thus, northern and southern Sakhalin are torn apart here, and while the former was still only an unknown, faraway island to the Japanese, they looked upon the latter as a nearby country which they thought of, thanks to its trade relations with the Manchu, as a peninsula leading directly to the mainland. The familiarity [113] of the Japanese with the name "Krafto" for Sakhalin can be traced back even further, for in the description of Jesso by Araï Tsikugo-no-kami ("Jeso-ki, ou Descr. de Jesso," translated from the Japanese by the late M. Titsingh. -- Annales des Voyages, ed. by Malte-Brun,

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3. (cont.)
Vol. XXIV, Paris, 1814, pp. 191, 205), who around 1720 stayed on this island for a long time, it is said that the Ainu there call the island Oku- or Oki-Jesso (Sakhalin) "Krato" or "Karato." Indeed, even earlier the Japanese interpreter, Kannemon, who visited Jesso before 1652, reported that "Krato" or "Kraft" was a province in Tartary from which the inhabitants of Jesso obtained a special type of fabric ("Kraft-ori," evidently Chinese fabrics coming via Sakhalin) (see his "Jeso-ki," likewise translated by Titsingh, op. cit., pp. 162, 164). In this connection it should be noted that it seems to be these two "Jeso-ki" that Klaproth, during his stay in Irkutsk, used to supplement the information concerning Jesso given by Rinsifée in San kokf tsou ran to sets. I conclude this both from the content of his additions to the last-named work, which are almost identical with the two "Jeso-ki," and from the dates when the two descriptions of Jesso used were written (see Klaproth's preface to the San kokf, etc., p. IV). Only the one date (for Kannemon's "Jeso-ki") is given reduced by a century (1752 instead of 1652), probably as the result of a printing error.

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It was regarded as of Japanese /126/ origin (1), but, according to

1. Klaproth, Asia polyglotta, p. 301; Siebold, Nippon, VII, p. 198.

/126 cont./

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3. (cont.)
Taraika is mentioned as a special place on Krato (Annales des voyages, Vol. XXIV, 1814, p. 162), while over a century later Rinsifée uses the name Taraikaĭ for the entire country. In recent times still another name has been given as the Ainu designation for Sakhalin: according to Dobrotworskij ("Ainsko-russk. slovar' /Ainu-Russian Dictionary/." -- Uchen. Zap. Kazansk. Univers., 1875, Appendix, p. 32), among the Ainu this island is called "Trepun-mosiri" (Mizul /Mitsul/, in his Ocherk" ostrova Sakhal. v" sel'sko-khoziaistv. otnosh /Sketch of Sakhalin Island with Reference to Its Agricultural System/, St. Petersburg, 1873, p. 126, gives as such a name "Trenun-mussir," or simply "Mussir," that is, island), and accordingly the Ainu from Jesso are said to call their countrymen on Sakhalin "Trepun-mosiri-utara." Finally, it should be mentioned here that besides the above-mentioned names for Sakhalin, the Japanese have many others; it is supposedly called "Narubesi" (San kokf, etc., p. 189), "Kita--sima," i.e., island to the north (of Jesso; cf. Siebold, Nippon, VII, p. 198), or also simply "Kita-Jeso," northern Jesso (Araĭ Tsikugo, "Jeso-ki," op. cit., p. 205), etc.

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Even though Vries does not designate the natives in the Gulf of Patience with any special name, there can be no doubt on the basis of his description but that in fact Ainu were involved, and not, say, Orok or Gilyak, who, as was shown above, come in contact with the Ainu in that part of Sakhalin, though in small numbers. Thus, we meet this people in 1643, more than two

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175 centuries ago, in the same place that still today forms their
131 northern boundary along the east coast of Sakhalin. That they
[648] have not spread farther to the north since then, since the seacoast north of the Gulf of Patience is still uninhabited for a long stretch, can perhaps be ascribed to the circumstance that the Japanese did not found their first settlements on Sakhalin until the end of the last century and did not extend them, as we saw above, for a long time (4), and therefore did not exert such a

4. See above, pp. 148 ff.

pronounced pressure upon the more distant Ainu as to induce them to move away farther to the north.

175 The spread of the Ainu over the Kurile Islands seems to have
131 proceeded faster and farther in comparison. It has already been
721 mentioned above that they had occupied all the Kurile Islands including Poromuschir /Paramushir/, the last but one coming from the south, prior to the arrival of the Russians on Kamchatka (5).

5. See above, p. 33.

Steller and Krascheninnikof state expressly that this island was inhabited by Ainu ("Kurilen"), who had come over from the island of Onekotan, /127/ and, to be sure, not as long ago as one is inclined to believe, because close ties of hospitality existed between the inhabitants of these two islands, whereas the inhabitants of the more distant islands, on the other hand, often undertook raids on Onekotan, which perhaps may have been the reason for the emigration of part of the population of this island to Poromuschir (1). The next and last of the Kurile Islands,

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1. Steller, Beschr. von dem Lande Kamtschatka, pp. 7, 23, 24; Krasheninnikov", "Opisanie zemli Kamchatki" (Poln. sobr. uchen. putesh., St. Petersburg, 1818, Vol. I, pp. 145, 146).

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K /127 cont./
175 with them, and since they moved back and forth between the
563 mainland and the nearest island, and, on the other hand, the
484 Ainu, too -- who, as Steller says, roam about on the sea as the Tartars do on land -- repeatedly came to Kamchatka, a mixed people made up of Italmen and Ainu was formed on the entire southern part of the peninsula and showed many differences in outward appearance and in language from the Kamchadal living farther north (5). It is therefore not surprising that in the be-

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5. Steller, op. cit., pp. 7, 23; Krasheninnikov", op. cit., Vol. I, p. 143; Vol. II, p. 4.

ginning the Russians took the inhabitants of southern Kamchatka for the same people as those inhabiting the islands, the Ainu, and designated them, like the latter, with the name "Kuriles" (6).

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6. Hence the contradiction between the earlier assertions by Müller in his article, "Geographie und Verfassung von Kamtschatka aus verschiedenen schriftl. und mündl. Nachrichten gesammlet zu Jakuzk, 1737 /Geography and Organization of Kamchatka from Various Written and Oral Reports Collected in Yakutsk/" (in the appendix to Steller's Beschreibung von Kamschatka /Description of Kamchatka/ and those by Steller and Krascheninnikof. Müller (op. cit., p. 18) has the Kuriles living on Kamchatka along the east coast as far as Awatscha and on the west coast as far as the Kompakowa River; he speaks of Bolscherezki Kuriles (p. 21); he regards the inhabitants of Schumschu, who, moreover, he has coming from the north, as Kuriles just like those on Poromuschir (p. 45), etc. To be sure, for the Kurile

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6. (cont.)
Islands south of Onekotan, Krascheninnikof gives a faithful translation of Müller's remarks, but for the northern ones, as well as for southern Kamchatka, he ignores them completely, since here he was able to rely upon his own experiences and observations, as well as Steller's. Later (Samml. Russ. Gesch., Vol. III, 1758 p. 79), Müller agreed with the assertions by Steller and Krascheninnikof and declared that it was nothing but "common usage" among the Russians on Kamchatka to call the inhabitants of the first island and of the mainland to the south of Bolscherezk "Kuriles," whereas they were nothing but Kamchadal with a different language dialectally.

K 103 175

And they carried the same designation, in adjectival form, over to many localities in southern Kamchatka, as is shown by the names Kurilskoje /128/ osero, Kurilskij Ostrog located on an island in the lake named, Kurilskaja Lopatka, etc.

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As for the origin of the name "Kuriles" for the Ainu on the island chain to the south of Kamchatka, among the Russian writers since the days of Golownin it became, I might almost say, a custom to derive the name of the people from that of the islands, and the latter from their smoking volcanoes (kuryashchiyasya sopki) (1). Steller, however, has already

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1. Golovnina, Zap. o prikliuch. ego v" plienu u Iapontsev", v" 1811, 1812 i 1813 g., Pt. III, St. Petersburg, 1816, p. 158; A. Sgibnev", "Bunt" Ben'evskago v" Kamch. v" 1771 g. /The Revolt of Ben'evskii in Kamchatka in 1771/" Russk.

A 175 114 113 101 102

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1. (cont.)
Starina, 1876, March, p. 534). Polonskij ("Kurily."-- Zap. Geogr. Obshch. Po Otd. Etnogr., Vol. IV, 1871, p. 369) went even a step further in that he thought that the name derived from the smoking volcanoes were all the more likely preserved since to the approaching mariner these islands emerged out of the fog in which they were almost constantly wrapped, and thus seemed to be smoking themselves. This derivation of the name "Kuriles" is also repeated in Bickmore's article on the Ainu (Amer. Journ. of Science, May, 1868, p. 18). As an oddity I might give Tronson's assertion that the name Kuriles for the islands came from a lake of the same name (Kurilskoje osero) located in the south of Kamchatka, whose inhabitants had most likely emigrated to the islands (Tronson, Pers. Narrat. of a Voyage to Japan, Kamtsch., Siberia, Tartary, etc. in H. M. S. Barracouta, London, 1859, p. 158).

A K 101 175 Steller, however, has already pointed out that the name Kuriles customary among the Russians for the inhabitants of the like-named islands was connected with the name that the Italmen from Bolschaja reka to Lopatka give to this people and which sounds like "Kuschi" or "Kusi" (2).

2. Steller, op. cit., pp. 6, 7, 30.

A K [114] He himself, however, erroneously derives this latter name from a special way of dancing customary among this people, that "Kuschi" would mean something like "dancing" or "jumping" (3).

3. Steller, OP Cit., P. 248, note a.

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3. Steller, op. cit., p. 248, note a.

GA 101 175

Among their neighbors on Sakhalin, the Gilyak, the Ainu have a quite similar sounding name, "Kughi" (4), which is also in

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4. I write gh when the g is strongly guttural, between g and ch.

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general use among the Gilyak of the mainland (5). Undoubtedly

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5. Middendorff heard the Gilyak in Tugur Bay call the Kuriles "Kuwi" (see his travel report in the Bull. de la cl. phys.-math. de l'Acad. Imp. des sc. Vol. IV, pp. 233, 235; also Beitr. zur Kenntn. des Russ. Reiches, Vol. IX, Part 2, pp. 615, 618).

all these names have the same origin in that they all, as Klaproth states for the name Kuriles, arose from the word "kur" or "kuru," which means "human being" in the Ainu language (6).

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6. Klaproth, Asia polyglotta, p. 300. In San kokf tsou ran to sets (pp. 183, 184) "kur" is said to mean "tribe /Stamm/, tribus."

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Moreover, the Kurile Islands, as the Japanese Araï Tsikugo noted in 1720 among other valuable reports concerning them, were embraced under the collective name "Kuru-misi" (that is, Land of Man) by the Ainu (7). Here, then, is the simple explanation of that name for the people and the land.

AFJ 103 175 114 FJ 113

7. Araï Tsikugo, "Jeso-ki, ou Descr. de Jesso," op. cit., pp. 192, 207, 211. Cf. also Klaproth's additions to San kokf tsou ran to sets, pp. 191, 193, 194, -- following the same Japanese source.

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1. (cont.)
and the Eluntschun (Orok) as those of the southern part, whereas it should be the other way around.

Similarly, The archimandrite Palladij mentions the "Kuã" (Ainu) among the peoples of Girin Province, from whom formerly, according to Chinese reports, a large tribute in sable furs was collected for the court of Peking (2). We now understand when in the Chinese

2. Arkh. Palladii, "Dorozhn. zam. na puti ot" Pekina do Blagovieshch., chrez" Manch'zhuriiu, v" 1870 g. /Travel Notes on the way from Peking to Blagoveshchensk by way of Manchuria in 1870/" (Zap. Russk. Geogr. Obshch. Po obshch. Geogr., Vol. IV, 1871, p. 399).

imperial geography (3) the "Lerkoje" (4), or, as Pauthier (5)

3. Tai Tsing hoei tien, Vol. XI; see Ritter, Erdkunde von Asien /Geography of Asia/, Vol. III, p. 444.

4. Ritter adds in parenthesis: "Koje of the maps."

5. Chine moderne, ou descr. hist., géogr. et litter. de ce vaste empire, Paris, 1853, Part 1, p. 168.

writes it, "Li-eurh-kou-yé," are named, among others, among the tributary peoples of the Ssan-ssin district. They are the Sakhalin Ainu, for "Laer, Laerch," or "Laer-mif," is the Gilyak name for Sakhalin (6), and "Koje" or "Kuyé" must, after what has been said, refer to the Ainu.

6. Middendorff, too, heard the name

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"Ssissa" (5). In view of the lack of any contact between the Amur

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5. The Chinese traders on the Amur and Sungari use the same name for the Japanese. Even in the Sungari region Venault heard of a "Si-san" country to the north, which he hoped to reach on his trip down the Amur (1850). On the way, he was told by Chinese traders that they themselves never went to Si-san, but only traded with it through the mediation of the Jupi-tatse. On the basis of all the information that he had collected, he suspected that "Si-san" was the island of Karaftu (Sakhalin) (see his "Excurs. dans les parties intér. de la Mandchourie" -- Nouv. Ann. des Voyages, fifth series, Vol. XXX, 1852 [Vol. II], pp. 207, 215, 222, 224).

S.S. [113]

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In view of the lack of any contact between the Amur peoples and the Kamchadal and their completely different languages, the almost identical name that they have for the Japanese indicates that they must have taken it /193/ from the same source. And this source is easily found. It is the Ainu: for the Amur peoples, the Ainu of Sakhalin; for the Kamchadal, the Ainu of the Kuriles. Just as the one bridge, Sakhalin, leads from Jesso /Yesso/, the main island of the Ainu, to the Amur region, so the other bridge, the island chain of the Kuriles, leads from Jesso to Kamchatka. It is known from Japanese as well as European sources that the Ainu of Jesso have a similar name for the Japanese. In the description of Jesso written in the seventeenth century by the Japanese Kannemon and translated by Titsingh (1),

A F.J. [113]

1. "Jeso-ki, ou Descr. de l'île de Jesso," etc., compiled by the interpreter Kannemon and published in 1632; translated by Titsingh,

Feudal Japan AB2
Ainu AB6

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1. (cont.)
Dutch ambassador to Japan (Ann. des Voyages, Vol. XXIV, Paris, 1814, p. 148). Cf. also Klaproth, in San kokf tsou ran to sets, ou Aperçu génér. des trois royaumes, p. 228, following the same source.

it is said that the natives of this island call the Japanese "Samo." Broughton gives "Ssitscham" (English spelling: "Seecham") as the name of the Ainu from Jesso for the Japanese (2). According to

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2. Broughton, A Voyage of discov. to the North. Pacif. Ocean, London, 1804, p. 390. Klaproth evidently repeats the same statement in Langsdorff's Bemerk. auf einer Reise um die Welt, Frankfort on the Main, 1812, Vol. I, p. 303.

Klaproth, it is "Siyamo" (3). Rimskij-Korssakof (4), Rudanofskij,

3. San kokf tsou ran to sets, p. 247.

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4. V. R.-K., "Sluch. i zamietki na vintov. shkunie 'Vostok'" /Experiences and Notes on the Propeller Schooner 'Vostok'/" (Morsk. Sborn., 1858, No. 5, Unofficial Part, p. 9).

Schmidt, and others, like I myself, repeatedly heard the Ainu of Sakhalin call the Japanese "Ssisan" and "Ssisam." I know of no specific statement for the Ainu of the Kuriles, but on the basis of the above there can be no doubt but that they, too, have the same designation for the Japanese. And it must certainly be ascribed to a confusion based on a misunderstanding when Kraschenninnikof (5) says that the Kuriles designate the Russians

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5. "Opis. zemli Kamchatki" (Poln. sobr. uchen. putesh., Vol. II, p. 6).

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with the name of "Ssiissian," since this is obviously the same "Ssisan," that is, their name for the Japanese. La Pérouse was also guilty of a similar confusion when he thought he was justified in deducing from the statements of the Ainu of Sakhalin that they call the island of Jesso "Schischa" (French "Chicha") (6).

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6. Voyage de La Pérouse autour du monde, ed. by Milet-Mureau, Paris, year V (1797), Vol. III, pp. 83 ff.

Although he constantly uses this name in this sense in his travel account, he was not wholly certain about it, for in his glossary of Ainu words (7) it is said that Schischa is the name of an island

7. Op. cit., p. 118.

or of a people to the south of Tschoka (Sakhalin). The editor of his travel account, Milet-Mureau, overlooked this latter statement, and since he clung to the idea that Schischa was Jesso, he corrected Krashchenninikof's (he did not know of Steller) above-mentioned explanation of the name Schischaman so that it should mean, not "Needle Men" but merely "Men from Schischa" (Jesso), and therefore, not the Japanese, but rather the natives of Jesso, that is, the Ainu, were meant by it (8). Milet-Mureau was very

8. Op. cit., p. 112, note b.

proud that the French were obliged to disclose the "ignorance" of the Russians concerning the islands neighboring them and to teach them otherwise, but in fact the latter were much closer to the truth, for by "Schischa" the /194/ Ainu of Sakhalin questioned by La Pérouse, since they pointed toward the south, did not mean the island of Jesso (1), but rather, as we may conclude without

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1. It is therefore understandable why Krusenstern (Reise um die Welt, Vol. II, pp. 51, 52) inquired in vain in

Feudal Japan A82
Ainu A86
Kamchadal RY3
Southeast Siberia RX1

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1. (cont.)
Rumjanzof Bay on Jesso, as well as in Aniwa /Aniva/ Bay on Sakhalin, about the names Schischa (which he gives as "Chica" in a literal rendering of the French spelling or perhaps as the result of an oversight or printing error) and Tschoka, with which La Pérouse had labeled these islands.

any doubt from the correspondence of this name to Ssissa and Ssisam, merely to the Japanese coming from there. The "Sühsaman" or "Schischaman" of the Kamchadal are therefore not Ainu from Jesso, but rather, as Steller and Krascheninnikof quite correctly stated, Japanese; but they received this name not from the Italmen word for needle, but, on the contrary, the Kamchadal called the steel needle, because it came from the Japanese, "sühse" or "schisch," i.e., Japanese. On the other hand, they undoubtedly would have had a special term for the bone needle already known to them earlier (2).

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2. That the steel needle and the bone needle, in spite of the fact that they were known to the Kamchadal at different times and were certainly of different shape, were nevertheless supposedly designated with the same term is inconceivable simply because this would presuppose an ability to generalize greater than one finds among a people standing at such a low level of culture.

S.S.
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In conclusion the names with which the Amur peoples designate the Russians should be mentioned. It seems to be the same among all of them throughout. I have always heard the Russians called "Lotscha" by the peoples of the lower Amur region with whom I myself had dealings for a shorter or longer

SS /318 cont./

161 Gilyak . . . . . in 39 villages (26 on the
175 right bank and 13 on the left) 1400 souls
114 Manguntsen
Gi (Olcha) . . . . . in 40 villages (36 on the
Gi right bank and 4 on the left) 1300 souls (3)
161 Goldi . . . . . in 114 villages (77 on the
361 right bank and 37 on the left) 3200 souls
Nomadic and dispersed tribes . . . . . 2000 souls

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[113] 3. At another place (in the San Francisco Herald, see Petermann's Geogr. Mitth., 1858, p. 437), Collins, with the same number of villages, gave the number of Gilyak as 1680, that of the Olcha ("Manguntsen") as 1320 persons.

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161 In 1862, Schmidt estimated the total number of the Negda, on the Amgunj as well as on Lake Orell /Orel/ and Lake Tschlja
000 /Chlya/, at not quite 1,000 souls (4). On the basis of notes taken
SS
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[113] 4. "Histor. Ber. über den Verlauf der Physikal. Abtheil. der Sibir. Exped. der Kais. Russ. Geogr. Gesellsch. in d. J. 1859-1862 /Historical Report on the Progress of the Physical Division of the Siberian Expedition of the Imperial Russian Geographical Society during the Years 1859-1862/" (Beitr. zur Kenntn. des Russ. Reiches, Vol. XXV, p. 148).

A on the basis of notes taken
161 in 1854 and completed in 1857, Rudanofskij reckoned the total population of the Ainu on Sakhalin at 2,479 souls (5). In 1861,

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[113] 5. Rudanovskii "Obzor" miestnosti o Sakhalina /Survey of the Country of Sakhalin/" (Vostochnoe Pomor'e, 1866, p. 99).

000 Brylkin gave it as no more than 2,200 souls (6). These statements
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[113] 6. Brylkin, "Statist. u. topogr. Nachr. über
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6. (cont.)
das südl. Sachalin /Statistical and Topographical Data on Southern Sakhalin/" (Beitr. zur Kenntn. des Russ. Reiches, Vol. XXV, p. 279). At the same time Pemb. Hodgson ("Account of four Excurs. in the Japanese Island of Jesso," in the Literary Gazette of March 16, 1861; cf. Petermann's Geogr. Mitthl., 1861, p. 241) gave the number of Ainu on Jesso as 80,000 (!).

SS 161 114 162 These statements referring to Sakhalin are based upon a rather accurate knowledge of it obtained through many trips in the country. On the other hand, Collins's data, of greater interest to us, are very dubious. Gi [101] They are certainly not based upon counts; rather, they seem to have been obtained by questioning the Russians settled in the Amur region at that time, as /319/ is indicated by the typical Russian name "Manguntsen" for the Olcha. Trustworthy data could probably all the less likely be obtained by this method since, besides the lack of any counts, the territories of the peoples named, of the Olcha in particular, with reference to their northern and southern neighbors, were as a rule erroneously demarcated by the Russians (1). At that time, moreover, people

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1. For ... more details concerning this, see pp. 51 ff. above.

did not realize that in almost every one of these territories there were isolated villages of other nationalities (2). For this reason

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2. In the Gilyak territory, for instance, the Olcha villages, Tschylwi and Tyr; see above, p. 28.

alone, as well as the necessity for distinguishing summer and winter villages, little value can be put on the number of the villages of various nationalities given by Collins. Moreover,

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195 342 It is in general use among the Ainu, the closest neighbors of the Gilyak. According to Mamia Rinsô's /Rinzô Mamiya/ description (1), the Ainu of southern Sakhalin first dig a pit of

1. "Tô-tats kiko" (Siebold, Nippon, VII, p. 184).

3-4 ken (2) into the ground, then drive in posts at the corners,

[114] 2. According to Siebold, 6-8 meters, which would be too deep, however.

and over that erect a roof of tree bark and branches which projects over the entrance and thus forms a place in front from which steps lead down into the dwelling. The interior arrangement, 195 too, is very similar to the Gilyak earth yurts, except that the 342 hearth is on one side, next to the steps, and has an opening in 354 the roof over it, whereas only occasionally, when it is especially 352 cold, is a fire made in the middle of the room on the ground 197 between the lateral sitting and sleeping places; this needs to be 171 done only rarely, however, because these dwellings, as Mamia Rinsô expressly stresses, are extremely warm throughout. Rudanofskij (3), Busse (4), Dobrotworskij (5), and others have given

[113] [127] 3. In the written notes on his trip through southern Sakhalin in the winter of 1853/54, which he made available to me for my use; the same in Podvigi russk. morsk. ofits. na krain. vost. Rossii 1849-1857 g., posmertnyia zap. admir. Nevel'skago /Feats of a Russian Naval Officer in the Far East of Russia, 1849-1857, Posthumous Notes of Admiral Nevel'skoi/, ed. by V. Vakhtin, St. Petersburg, 1878, p. 296.

[113] 4. N. Busse, Ostr. Sakhalin" i Eksped. 1853 i 54 gg., dnevnik" s" 25. Avg. 1853 -- 19 Maia

3/4 [i.e. The earth Yurt -- Analyst]

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4. (cont.)
1854 g. /Sakhalin Island and the 1853-1854 Expedition, a Diary from August 25, 1853 -- May 19, 1854/, St. Petersburg, 1872, pp. 97, 98.

5. M. Dobrotvorskii, "Iuzhnaia chast' ostr. Sakhalina, izvlech. iz" ego voenno-medits. otcheta za 1868 g. /The Southern Part of Sakhalin Island, as Derived from Its Military-Medical Report for 1868/" (Izv. Sib. Otd. Imp. Russk. Geogr. Obshch., Vol. I, Nos. 2 and 3, Irkutsk, 1870, p. 29); also in his Ainsko-russkii slovar' /Ainu-Russian Dictionary/, Kazan, 1875 (Supplement to Uchen. Zap. Imp. Kaz. Univ. 1875 g.), p. 35.

detailed descriptions of them from which one learns that the sleeping places extending along the two sides of the yurt are low plank-beds, as among the Gilyak, but are equipped with drawers, in which I see Japanese influence; that, furthermore, on either side where the plank beds begin, there is a hearth, but in smaller yurts only one in the middle of the dwelling, just as in the Gilyak earth-yurts, and over the hearth there is an opening in the roof for the smoke to escape; and, finally, for the latter purpose a pipe sometimes runs from the hearth to the entrance and rises out of it at a height of about half an arshin, etc. Like the Ainu of Sakhalin those of Jesso / Yesso/ also live in earth yurts in winter (6).

6. Golovnin", Zap. o prikliuch. ego v" plienu u Iapontsev" v" 1811, 1812 i 1813 gg. /Notes on Adventures during Captivity among the Japanese in 1811, 1812, and 1813/, St. Petersburg, 1816, Pt. III, p. 164.

Ainu ABG
Goldi RX3
Olcha
Samagir

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171 /406 cont./ straw or grass, and on muddy ground in the villages, wooden shoes such as are not used by either the Gilyak or any other Amur people (2).

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2. Krusenstern, Reise um die Welt, Vol. II, pp. 76 ff. Busse, op. cit., p. 70. Dobrotworskij, op. cit., pp. 27, 28, etc.

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184 Let us return to the mainland, to the peoples living along the Amur and its tributaries. It is self-evident that the individual Samagir living among the Olcha on the Amur or on Lake Udyl in the closest proximity and in constant contact with them have the same clothing as they do. Along the Gorin, however, where they live in more isolation, in denser numbers, and under essentially different conditions, their clothing, too, shows considerable differences. /407/ Instead of fishing, here in the extensive forest wilderness, hunting plays the chief role and provides the people with their foremost means of getting food and clothing. Immediately upon my arrival, in March, 1855, in Ngagha, the chief center of the Samagir on the Gorin, I was struck by their clothing, which differs from that of the Olcha and Gilyak: instead of the dog-fur coats and sealskin robes, everyone was dressed in robes of elk or deer leather, indeed, even the women wore such leather robes instead of the fish-skin robes, usually with green-colored neck and shoulder pieces, which gave the robe a handsome and elegant appearance as long as it was still new and white. For a complete winter outfit a fur coat made of roe-deer, reindeer, or musk-deer skin is worn over it, which one never sees among the Gilyak only rarely and as an exception among the Olcha (1). Like the material, the cut of the clothing

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1. I never encountered a musk-deer coat even among the Olcha.

among the Samagir, in accordance with their way of life, differs in many respects from that of the Amur dwellers. For the hunter roaming on ski through thick underbrush and bushes a short fur or leather robe with tight-fitting sleeves narrowing toward the wrists is required.

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/411 cont./

3. Witsen, Noord en Oost Tartarye, second edition, Amsterdam, 1705, Part II, p. 57. Siebold, Aardrijks en volkenkund. toelicht., Amsterdam, 1858, p. 94.

there sometimes shear it all around like the men and sometimes allow it to grow long and put it up like the Japanese women (4).

4. Siebold, op. cit., p. 100.

According to Broughton (5), the women wear their hair, even

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5. A Voyage of discov. to the North Pacif. Ocean, London, 1804, p. 105.

though they cut it all around, longer than the men. According to Krascheninnikof (6), the Ainu of the Kurile Islands shave the

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6. "Opis. zemli Kamchatki /A Description of Kamchatka/" (Poln. sobr. uchen. putesh. po Rossii, Vol. II, p. 258).

hair from the forehead to the crown, but the women cut it only in front so that it does not fall into their eyes. From the photographs presented above (Pl. IV) it can be seen that the Ainu of southern Sakhalin, men and women, have the above-mentioned hair style. /412/ Farther to the north, however, where the Japanese rule comes to an end, the Ainu give up the hair style imposed upon them by the Japanese and wear their hair as the Gilyak do, that is, completely unshorn and plaited into a braid hanging down in the back. And, to be sure, they do this not only, say, on the west coast of Sakhalin in the border places where they live intermixed with the Gilyak, such as Ktheus (Ktausi), Porokotan (Gilyak Pilja-wo) (1), but also along the

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1. Fr. Schmidt, "Histor. Ber. über den Verlauf der physik. Abtheil. der Exped.

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1. (cont.)
der Russ. Geogr. Gesellsch. /Historical Report on the Progress of the Physical Section of the Expedition of the Russian Geographical Society/" (Beiträge zur Kenntn. des Russ. Reiches, Vol. XXV, p. 65).

[184] east coast north of Ussuro, near Esturi, etc. (2), where there are

2. Mitsul', Ocherk" ostr. Sakhalina, St. Petersburg, 1873, p. 129.

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no Gilyak at all. This is not merely a consequence of the Gilyak influence upon the Ainu, as in some pieces of their clothing and elsewhere, but an act of political manifestation: as a sign that they have emancipated themselves from the rule of the Japanese and henceforth want to have nothing to do with them, they adopt the hair style of their neighbors who remained untouched by the Japanese yoke, one which they (as I suspect) -- and perhaps the tradition of it has been preserved among them -- even had themselves before they submitted to this yoke. Hence the Ainu regard the braid hanging down the neck as a symbol of freedom

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and independence from the Japanese. By the way, the pressure exerted by the latter on the Ainu regarding the hair style was limited to the head hair, but they did not have to cut off the beard, and, as is well known, it is extremely heavy among them, on account of which, as the Jesuit missionaries of old report (3), some of them carry a special little stick with them,

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3. For instance, Father Aloisius Froes in a letter dated 1565; see Siebold, Aardr. en volkenkund. toelicht., etc., p. 93. Cf. also Schmidt, "Histor. Bericht," etc., p. 93.

G /419 cont./

302 304 171 First, as far as the Gilyak are concerned, I believe I can state with certainty that nothing of the kind occurs among them today. At least no trace of such a custom among them was encountered by me, despite frequent contact with them for several years. This is noteworthy inasmuch as this custom is found among their immediate neighbors on Sakhalin, the Ainu, and more or less among all the other Paleo-Asiatic peoples, even though it may be gradually disappearing. In the Ainu area, the coloring or tattooing of certain parts of the body is practiced chiefly on Jesso /Yesso/. In the Japanese descriptions of this island, the Jeso-ki of Kannemon (1652) and Araï Tsikugo-no-Kami (1720), it is said that the Ainu women color their lips with the juice of the kudsi-gusa (or mouth-plant) and produce various flower- and cloud-like figures all around the mouth, as well as on the forehead, face, hands and feet, by means of needle pricks and rubbing in a black substance (1). These tattooings are applied

A 302 304 [175]

A 304 A [113]

1. "Descriptions de la terre Jesso, traduites du Japonais par Titsingh /Descriptions of the Land of Yesso, translated from the Japanese by Titsingh/" (Annales des Voyages, Vol. XXIV, 1814, pp. 155, 196). Cf. also Klaproth, San kokf tsou ran to sets, ou Aperçu génér. des trois royaumes /General Survey of the Three Kingdoms/, translated from the original Japanese and Chinese, Paris, 1832, p. 231.

A [175] [184] to the girls in childhood by their mothers. They are also more or less discussed by the European or North American travelers who visited Jesso (2). To be sure, the same custom prevails

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2. For instance, by Vries (Siebold, Aardr. en volkenkund. toelicht. /Geographical and Ethnographical Explanations/, p. 100) and later by Broughton (A Voyage of discov. to the North Pacific Ocean, pp. 99, 105),

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2. (cont.)
Krusenstern (Reise um die Welt, Vol. II, p. 74), Langsdorff (Bemerk. auf einer Reise um die Welt /Notes on a Voyage around the World/ Vol. I, p. 285), Bickmore ("The Ainos or hairy men of Yesso, Saghalien, and the Kurile Islands." -- Amer. Journ. of Science, Sec. Ser., Vol. XLV, May, 1868), St. John ("The Ainos, Aborigines of Yeso." -- Journ. of the Anthropol. Instit. of Great Britain and Ireland, Vol. II, 1873, p. 249), and others.

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among the Ainu of Sakhalin (3), but the Japanese traveler Mamia

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3. Among the many reports concerning it the one by Dobrotworskij, who spent more than five years (1867-1872) as a physician in Aniwa on Sakhalin, deserves special attention. According to him, the operation of tattooing as it is done by the Ainu on the girls from their tenth year on -- up to four times a year -- is by no means as easy and harmless as one generally thinks. As a result of rubbing the pricked or scratched places on the skin with the oily soot taken from their Japanese kettles, the lips often swell so severely that the mouth cannot be opened and for three or four days the patients must live on only liquid food which they suck through a tube. The tattooing starts in the middle of the upper lip and is gradually continued from there. (Dobrotvorskii, "Iuzhn. chast' ostr. Sakhalina." -- Izviestiia Sibirsk. otd. Imp. Russk. Geogr. Obshch., Vol. I, Nos. 2 and 3, Irkutsk, 1870, p. 27. The same, Ainsko-russk.

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A 304 195 [113]

/419 cont./

3. (cont.)
slovar' /Ainu-Russian Dictionary/, supplement to Uchen. Zap. Imp. Kazansk. Univ. 1875g., p. 33.

A 304 184

Rins6 (1808) (4) already noticed that the women there /420/ tattoo themselves more feebly than those from Jesso and that in general this custom becomes less frequent there as one goes farther inland, that is, farther north from Aniwa. Finally, the same custom prevails among the Ainu of the Kurile Islands, and, indeed, according to Krascheninnikof (1), it extends to both sexes

4. "To-tats ki ko" (Siebold, Nippon, VII, p. 182).

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1. Krasheninnikov", "Opisanie zemli Kamchatki" (Polnoe sobranie putesh. po Rossii, Vol. II, St. Petersburg, 1819, p. 258).

there, but the men content themselves with blackening the middle of the lips, while the women tattoo themselves all around the mouth and also on the hands and arms almost up to the elbows.

K 302 [304]

It is very noteworthy that the ancient Italmen on Kamchatka, though surrounded by tribes among whom tattooing was a matter of course, did not themselves adhere to this habit, or bad habit, but only painted themselves white and red, which, before the arrival of the Russians, they practiced very heavily, "like monkeys," according to Steller, but later "much more moderately, in the fashion of the Cossack women" (2).

K [113] [386]

2. Steller, Beschreib. von dem Lande Kamschatka, p. 300. Krascheninnikof, op. cit., p. 68. To paint with white, the Italmen used either decayed wood or a naturally calcined mica which occurs here and there

G 323 171 A 323 [177] A [175] [172] [415] /449 cont./ Mamia Rinsô (4), to be sure, reports about the Ainu of southern Sakhalin that they make earthenware vessels, and, to be sure, of two kinds, the one of about six to seven inches in diameter with ears on two sides, tojes'ju, i.e., earthen pans, the other called kamui'sju, i.e., divine pans, but one cannot fail to recognize the recent Japanese origin of this art. In the seventeenth century, when Vries and his companions discovered Jesso and the nearby Kurile Islands, they saw the inhabitants of them eating from lacquered wooden bowls /450/ and quadrangular troughs (1), and just such

A [113]

1. Siebold, Aardr. en volkenkund. toelicht. tot de ontdekk. van Vries /Geographical and Ethnographical Explanations from the Discoveries by Vries/, P. 108.

bowls, but no earthenware vessels, are among the articles that Poljakof found, besides skulls and bones, in old Ainu graves on Sakhalin and presented to our museum. Concerning the ancient G 321 171 Kamchadal, one finds, to be sure, in the report of the Cossack Atlassof published by Witsen (2), the information that they

K 323 415 [113]

2. Noord en Oost Tartarye, ed. of 1705, p. 673.

manufacture for their own use earthenware and wooden vessels, but the former are more than questionable. Steller and K [172] Kraschenninnikof saw only wooden vessels among them, and Ditmar (3), while digging on the sites where their yurts had once

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3. "Reisen und Aufenthalt in Kamschatka in den Jahren 1851-1855 /Travels and Residence in Kamchatka in 1851-1855/" (Beitr. zur Kenntn. des Russ. Reiches, third series, Vol. VII, p. 246).

stood, only once found, among numerous stone tools, a small piece of earthenware, which crumbled in his hands because it had not been fired, or at most only slightly, and which he thought was a train-oil lamp shaped by hand.

4. Op. Cit., P. 184.

/453 cont./

361 of only a double coastal stretch running along the west and the east
133 of the island and elongated at the southern end by its bifurcation
for a considerable section. Living on the sea everywhere, the
226 Ainu also draw from it their principal food. As among the Gilyak,
262 this consists of fish, and, to be sure, it is again the salmon, and
[361] in part even the same species, Salmo lagocephalus and S. proteus,
which play the principal role, since, entering even the small
coastal rivers in large numbers, they provide the material for the
preparation of the winter stores of jukola and train oil. To no less
a degree, the herring that at times go along the coast in large
schools and enter the bays and inlets are of the greatest significance.
226 The extraordinary abundance of fish on these coasts is, incidentally,
648 also utilized by the Japanese, and, to be sure, this happened at
464 the time of my travels in the Amur region, when southern
Sakhalin was still under Japanese rule, inasmuch as, greatly to the
disadvantage of the Ainu, they were forced to do the fishing for
the Japanese, and while the latter, in addition to the train oil
prepared on the spot of the catch, sent whole shiploads of fish
to their homeland, where it was chiefly used as fertilizer for the
soil, the Ainu found themselves unable to provide for their own
000 needs by preparing a sufficient winter supply (1). Next to fish the

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1. Concerning this exploitation of the Ainu by the Japanese, see pp. 152-156 above. It was no longer possible to this extent after the Japanese gave up Sakhalin by the treaty of 1875. While their fishing on the coasts of Sakhalin did not stop because of it, and, indeed, they extended it even farther northward, up to Nyi at the mouth of the Tymy, where Poljakof met them in 1881, nevertheless they no longer used the Ainu, but Japanese workers in the fishing (Poliakov", Putesh. na ostr. Sakhalin" v" 1881-1882 gg. Supplement to Vol. XIX of Izv. Imp. Russk. Geogr. Obshch., pp. 69 ff.).

/453 cont./ Next to fish The
225 262 large marine mammals provide the Ainu with their principal foodstuffs, and, to be sure, besides the sea dog /harbor seal/, the sea bear /ursine seal/ (Otaria ursina L.) and sea lions /eared seal/ (O. stelleri Schleg.) (2), whose meat and fat are prized by

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2. Fr. Schmidt, "Histor. Ber. über den Verlauf der physik. Abtheil. der Sibir. Exped. der Kais.-Russ. Geogr. Gesellsch. /Historical Report on the Progress of the Physical Section of the Siberian Expedition of the Imperial Russian Geographical Society/" (Beitr. zur Kenntn. des Russ. Reiches, Vol. XXV, p. 83). Nevel'skoi, Podv. russk. morsk. ofits. na krain. vost. Rossii /Feats of a Russian Naval Officer in the Far East of Russia/, St. Petersburg, 1878, p. 290. (According to Rudanofskij.)

the Ainu no less than that of the sea dog, also play a principal role. Moreover, whales cast up by the sea, which are scorned by the Gilyak, always give the Ainu a desired contribution to their diet (3).

3. See p. 656 ff. above.

If, with regard to the last-named pinnipeds and, as it seems, also the cetaceans, the extreme south of Sakhalin is especially favored, the richest seal-hunting on the part of the Ainu takes place, on the other hand, in the northern part of their territory, in the Gulf of
[439] Patience. Not infrequently, therefore, Tymy Gilyak also come
226 to Taraika in order to get seal oil from the Ainu (4). Less essential,
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4. Schmidt, op. cit., p. 115.

but still very important for the Ainu are the foodstuffs in lower animals and seatang bestowed upon them by the sea. As a result
[133] of the southern latitudes reached by the meridionally extended

/453 cont./
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island with its southern half, as well as the salt content of the ocean rapidly increasing in proportion to the distance from the Amur-Liman and the /454/ warm Tsu-sima current (a branch of the Kuro-siwo) (1) running from the Straits of Korea to the

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1. Cf. my article, "Strömungsverhältn. im Ochotskischen und Japanischen Meere /Currents in the Sea of Okhotsk and the Sea of Japan/" (Mém. de l'Acad. Imp. des sc. de St. Pétersb., VIIth series, Vol. XXI, No. 3, pp. 25 ff., plus map, Pl. XII).

southern end of Sakhalin, the southern part of the island is far richer in invertebrate marine animals and seatang than the north. And accordingly, the latter, like the former, plays a far greater role among the foodstuffs of the Ainu than among those of the Gilyak. Everything that the sea yields in such products and occasionally casts ashore in great quantities is used by the Ainu for food, especially the large oysters and scallops, an octopus of considerable size (called achkoipa by the Ainu), whose arms are regarded as a special delicacy, sea urchins and starfish, actiniae and
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holothurians, the so-called trepang, and others (2). In order to

2. Schmidt, op. cit., p. 97. Dobrotworskij, in the preface to the Ainu dictionary, op. cit., p. 37.

get the trepang and similar animals from the bottom of the sea, the Ainu of Jesso, as the Japanese Rinsifée reported in 1786, are said to have been skilled at diving from the age of ten on (3).

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3. San kokf tsou ran to sets, ou Aperçu génér. des trois royaumes /General Survey of the Three Kingdoms/, translated from the original Japanese-Chinese by Klaproth, Paris, 1832, p. 229.

Ainu AB6

/454 cont./

226 179 Subsequently, however, just as for seatang fishing (4), they have

4. See p. 674 ff. above.

also learned more efficient methods for the catching of trepang from the Japanese, who pursue these sources of food in the waters of Sakhalin and Jesso with the same zeal as the Chinese (Man-dse) on the opposite Manchurian coast from about Vladimir Bay to the 000 Korean border (5). But though the sea is the principal source of

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5. The center of seatang fishing along the Manchurian coast is Nachodka Bay (Vostochnoe Pomor'e, 1866, p. 16). The most and best seatang is taken between it and Olga Bay. That from around Possjet Bay is inferior to this, and all the more so to the Japanese seatang (op. cit., p. 79, note, and p. 89). Vladivostok is famous among the Man-dse on account of the trepang fishing that takes place in its vicinity (op. cit., p. 16). Further information concerning the Man-dse methods of seatang and trepang fishing, the volume and sales of the catch, etc. is to be found, in addition to the periodical named, in Lopatin ("Obzor" iuzhn. chasti primorsk. oblasti vost. Sib. za r. Suifunom" /Survey of the Southern Part of the Maritime Oblast of Eastern Siberia beyond the Suifun River/." -- Zap. Sib. Otd. Imp. Russk. Geogr. Obshch., Book VII, 1864, p. 191), Busse ("Ocherk" uslov. zemled. v" Amursk. kraie /Essay on Farming Conditions in the Amur Region/." -- Zap. dlia chteniia izdav. Trubnikovym", Aug.-Dec., 1869, p. 124. The same in Petermann's Geogr. Mittheil., 1871, p. 91), Przewalski (Putesh. v" Ussuriisk. kraie /Journey in the Ussuri Region/, pp. 86 ff.), and others.

262 /454 cont./ But Though The Sea is The Principal source of food for the Ainu to such a great extent, a number of products of terra firma are of the greatest importance for them. Among all the land animals, they, like the Gilyak, pay the greatest attention to the bears, common on Sakhalin as well as on Jesso, whose meat and fat are highly prized by them and consumed only at festive gatherings, to which I shall come back later in connection [231] with the discussion of the Gilyak bear festivals. It has already been mentioned above that the Ainu also eat dogs, their only domestic animal, used to draw their sleds. Finally, as in the [191] above, so also do the Ainu correspond to the Gilyak with regard to their diet in that they consume many vegetable products of their country, berries, roots, herbs -- for the most part even the same /455/ kinds (1)--and likewise always with the addition of seal oil (2).

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1. Cf. Schmidt, "Reisen im Amur-Lande und auf der Insel Sachalin, Botanischer Theil" (Mém. de l'Acad. Imp. des sc. de St. Pétersb., VIIth series, Vol. XII, No. 2, pp. 98, 210 ff.). Even the old [251] Dutch mariners (Siebold, Aardr. en volkenk. toelich., p. 108) noted, among other things, that the Ainu on Jesso stored up rose hips for the winter, as we have seen above for the Gilyak, especially on Sakhalin.

2. Mamia Rinso (op. cit., p. 183) says: the Ainu "add fish oil to everything in the hope that they will then remain free of all stomach pain, even if they have eaten something poisonous."

262 On the other hand, the fact that the Ainu practically entirely lack
179 the above-mentioned Manchu-Chinese cereals, which have largely become a necessity for the Gilyak, and instead of them Japanese rice is a common foodstuff, and, indeed, workers in the service of the Japanese is at times even the principal and, in addition to

G SS 276 197 /468 cont./ wooden piece. The lower piece, bow-shaped, runs into a small bowl-shaped head, which is turned upward. The upper piece, or mouthpiece, is of metal (brass) only for a common man; every G [554] [321] well-to-do Gilyak strives to imitate the Chinese and to procure for his pipe a stone mouthpiece made of jadeite or perhaps even of chalcedony, carnelian, or nephrite, such as are made in the Sungari region (3), especially in Tsitsikar and other places (4).

3. Barabash", "Sungarsk. eksp." (Voen. Sborn., 1874, No. 2, p. 351).

G 276 192 4. The lower metallic piece, with the bowl, is called kott in Gilyak, the mouthpiece ilmf, the wooden middle piece connecting them twamdasir.

A 276 439 The greatest correspondence prevails among all the peoples of the Amur region in the form of the pipe, since the parts making it up always come from the Sungari region, where they are factory-made. Only the Ainu on Sakhalin have differently shaped pipes, because they get them from another source, from the Japanese. I saw pipes of two forms among them: one with a very small head, squared off at the top, into which the tip of the little finger scarcely fitted, and then also one with a larger, bowl-shaped head. In addition, however, they /469/ also make their A [824] own pipe heads from the wood of the Hydrangea paniculata Sieb. et Zucc., which are used by the women in particular (1).

A [171] [129] 1. Fr. Schmidt, to whom I owe this information, adds that he saw these pipe heads in use even in Kussunai and Manue, even though the Hydrangea paniculata occurs only in Aniwa Bay and on the west coast of Sakhalin south of Notosama. See his A [113] "Reisen im Amur-Lande und auf der Insel Sachalin" (Mém. de l'Acad. Imp. des sc. de St. Pétersb., VIIth Series, Vol. XII, No. 2, P. 99).

G 481 /474 cont./

As essential a service as the small ski performs, however, they are not very suitable for long trips over deep and loose snow on uneven forest terrain. For, because of their small size, they prevent sinking into the snow only in a very imperfect way, they are not very flexible, and, as a result of not having a fur cover, they are not very smooth; indeed, in wet weather, the clinging snow makes travel on them very difficult. For their hunting expeditions and other long trips, the Gilyak therefore do not use the small ski, but the large ones -- enj (Pl. XXXV, Figs. 4-6 /see p.1015/). Like the small ski, they are usually made of larch wood (Gilyak koi), which the Gilyak therefore designate as lakk-tschchar, i.e., ski wood (3), but are considerably longer and wider and provided

G [824]

A 481 824 113

3. The Ainu on Sakhalin prefer to make their ski out of the wood of Sorbus aucuparia (Schmidt, "Reisen im Amur-Lande und auf der Insel Sachalin /Travels in the Amur Region and on Sakhalin Island/." -- Mém. de l'Acad. des sc. de St. Pét., VIIth series, Vol. XII, No. 2, p. 99; Mitsul', Ocherk" ostr. Sakhalina /Sketch of Sakhalin Island/, p. 33), the Goldi out of ash wood (Budishchev", "Opis. lies. chasti Primorsk. obl. /Description of the Forests of Parts of the Maritime Oblast/." -- Zap. Sib. Otd. Imp. Russk. Geogr. Obshch., Books IX, X, p. 128).

G 481 [824]

with a fur cover, although otherwise they have about the same shape as the former, in particular being likewise flat and level up to the front end gently curving upward. The cover is made of sealskin, which, with the hair pointing toward the rear, is pasted as smoothly as possible over the whole underside of the ski by means of isinglass and is turned up along the two edges. In addition, for fastening it, there are two long strips of whalebone or carefully polished wood running like rails along the edges of the ski and fastened by wooden pegs to the ski board. The straps for

G [239]

G 492 484 /487 cont./ Just as the Gilyak on trips tries to lighten the work for his dogs during the traveling, so does he always see to it that they have the necessary relaxation and rest at night. If no village can be reached and the night must be spent in the open, he prepares a resting place for his dogs similar to the one for himself. The guide-line, detached from the sled, is tied to a tree trunk, and for each of the dogs a depression is made in the snow at suitable intervals and lined with fir branches. From these traces one can immediately see how many Gilyak sleds have stopped at a campsite and how many dogs were harnessed to each of them.

G 492 191 194 Undoubtedly the present practice of keeping dogs to harness to the sled, which is so deeply entrenched in the life of the Gilyak, is not a relatively new custom, borrowed from one of the other Amur peoples, but, on the contrary, is a custom originally peculiar to them, in contrast to the latter, reaching back into the most distant past. The situation is similar for the other Paleo-Asiatic peoples in contrast to their respective neighboring tribes: all of them, since ancient times, are or were fishermen who used their only domestic animal, the dog, chiefly for locomotion, with there being no proof of the borrowing of this custom from one of the neighboring peoples nor any reason for assuming it probable.

A 492 493 [648] Among the Ainu on Sakhalin the dog in general plays exactly the same role as among the Gilyak; even the construction of the sled, the harnessing of the dogs, and the manner in which they are treated and driven are said to be the same (1). But the Ainu do not

A [113]

1. N. Busse, Ostr. Sakhalin" i Eksped. 1853 i 1854 gg. /Sakhalin Island and the Expedition of 1853 and 1854/, St. Petersburg, 1872, p. 54. As I learned from Rudanofskij's manuscript diary, the above-described use of the poles /Pfiemerstangen/ on especially difficult routes is also quite common among the Ainu on Sakhalin.

G [492] [191] A [191]

use this method of locomotion nearly as often and as extensively as the Gilyak do, the reason for which, as we shall see in the following, lies not only in the less favorable position of their country for journeys and travels by sled, but particularly in the

2: Schrenck--896 E-5 (1854-1856) 1881-1895 RX2 Gilyak RX2
Kamchadal RY3
Ainu AB6
K 823 A 439 823 186

/572 cont./

their eyes, of course, were surrounded with the aura of great wealth and esteem, made those knives, swords, and the like which they themselves (the Ainu) prized so highly and paid for so dearly in trade with them. How very much this was the case can be seen from Steller's information that the Kurile Ainu gladly gave 20 sea beavers for an old Japanese saber and thought that they had made a very good trade, but wore such sabers only on festive days or during festive processions and made "the strangest figures during the welcoming" with them.

For the moment it must remain undecided whether the above-mentioned iron needles, which came from Japan to the Kamchadal as their first iron implements, spread from the latter to their neighbors, the Koryak and the Chukchee, before iron was brought these peoples by the Russians. At any rate, three Paleo-Asiatic peoples, the Ainu, the Gilyak, and the Kamchadal, received iron from Japan, and this was a natural consequence of the geographical position of the latter in the vicinity of these peoples, for just to the north of Nippon, the principal island of Japan, is the island of Jesso, the principal region of the Ainu (1),

1. The view advanced chiefly by Ph. Siebold that the Ainu formerly also inhabited the north of Nippon (see above, p. 255) has recently been attacked by Brauns ("Die Bewohner des Japanischen Inselreichs /The Inhabitants of the Japanese Island-Realm/" in the Jahresber. des Frankfurter Vereins für Geogr. u. Statist., Years 48 and 49, 1883-1884, 1884-1885, Scientific Part, pp. 5 ff).

which, in turn, on the one hand, leads to the half-Gilyak Sakhalin, and, on the other hand, via the chain of the Kuriles, to Kamchatka. One may therefore draw the further conclusion that at the time when these peoples lived farther in the interior

G /576 cont./

224 In contrast to the hunting practiced by the Gilyak as
171 described above, that of the other peoples of the lower Amur region shows many characteristic differences in details, as well as in regard to its scope and its importance for their life as a whole.

A It almost goes without saying that the greatest correspondence
G in hunting practices prevails between the two Paleo-Asiatic peo-
224 ples directly neighboring each other on Sakhalin, the Gilyak and the Ainu. Even in Mamia Rinsô's travel account (1) one finds

1. "Tô-tats kiko" (Siebold, Nippon, VII, p. 185).

briefly mentioned for the "Kraftöer," or Ainu of Sakhalin, almost all the methods of catching animals that we have become acquainted with in detail in connection with the hunting practices of the Gilyak: for instance, the snares set on a tree trunk put across a brook like a bridge in order to trap sables and river otters; the clamp-forks (Gilyak kasma) designed for foxes and wolves, the bows which shoot an arrow automatically when a
A taut string is struck, etc. Concerning the latter, the Japanese
225 traveler reports that the Ainu also use them for the killing of
114 sea otters, with a fish as bait -- a statement that is somewhat
[192] doubtful in itself and in any case can only be of historical interest today since the sea otter (Enhydris marina Schreb., Ainu rakko), according to information collected by me and later travelers (2),

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2. See the first volume of this work, p. 44. Also Nikol'skii, Ostrov" Sakhalin" i ego fauna pozvonoch. zhivotn. /Sakhalin Island and Its Fauna of Vertebrate Animals/ (supplement to Vol. LX of Zap. Imp. Akad. Nauk", No. 5, p. 147).

now hardly appears anymore along the shores of Sakhalin and is
000 known to the inhabitants of it only by name. More trustworthy

G /734 cont./

*796 184 northern part of the Sea of Japan, the Sea of Okhotsk, and in the Tymy Valley, as a result of their greater remoteness and poorer circumstances, as well as their smaller and less suitable dwellings, the bear festival has remained far behind the development that it reached among their fellow-tribesmen on the Amur, where on such occasions inhabitants of various, sometimes even remote villages flock together, and animated life and activity prevail among them, and that therefore it does not have nearly as much social significance among the former as among the latter.

A 175 796 /735/ For the purpose of comparison let us now cast a glance at the bear festival of the Ainu of Sakhalin and Jesso /Yesso/. Isolated reports about it reach back to the seventeenth century and in the Japanese literature perhaps even much further. Detailed A 796 114 accounts of the whole festival have been given by Dr. B. Scheube with regard to the Ainu of Jesso (1) and by Messrs. Rudanofskij (2)

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1. Dr. B. Scheube, "Bärenkultus und Bärenfeste der Aino /The Bear Cult and Bear Festival of the Ainu/" (Das Ausland, 1881, No. 16, pp. 303-308, from the Mittheil. der deutsch. Gesellsch. für Natur- und Völkerkunde Ostasiens, 1880, No. 22.

A [113]

2. See P. Tikhmenov", Istor. obozr. obraz. Rossiisko-amerik. Kompanii /Historical Review of the Founding of the Russo-American Company/, St. Petersburg, 1863, Pt. II, pp. 125-127.

and Busse (3) with regard to those of Sakhalin. The former attended

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3. N. Busse, Ostr. Sakhalin" i Eksped. 1853-54 gg. /Sakhalin Island and the Expedition of 1853-54/, St. Petersburg, 1872, pp. 54-57.

796 114 /735 cont./ the festival in the little village of Kunnui located on Vulkan Bay, and the latter observed it in the village of Ssussuja, which lies on the river of the same name emptying into Aniwa /Aniva/ Bay.

[176] Although the Ainu confer upon the bear the epithet "god," in that they call it Kimui-Kamui, or, according to Siebold, Hokjok-Kamui (4), and although they regard it, according to

[113] 4 Scheube, loc. cit.. Siebold, Aardr.-en volkenk. toelicht. tot de ontdekk. van Vries /Geographical and Ethnological Explanations to the Discoveries of Van Vries/, p. 110.

Dobrotworskij, as a son of the god of the mountains and forest or wilderness (Ainu nuburi-kamui (5) and treat it with superstitious

[113] 5. M. Dobrotvorskii, "Ainsko-russkii slovar' /Ainu-Russian Dictionary/," supplement to Uchen. Zap. Imper. Kazansk. Univers., 1875, p. 41.

fear and veneration, this does not in the least prevent them from killing and eating it -- but in doing so certain traditional customs and formalities must be observed in order to rid themselves of guilt and to avoid the revenge of its manes. Dr. Scheube, to be sure, 796 182 [114] thinks that the motive for both the bear festival (jomante) of the Ainu (6) and the fattening of the young bear preceding it is expiation,

6. According to Mamia Rinsô, among the Ainu of Jesso the bear festival is called omsia. C. Siebold, Nippon, VII, pp. 189, 203.

which is offered to the entire race of bears for the misdeed committed against it by them, but I cannot agree with this opinion [181] at all. In view of the utilitarian viewpoint toward everything, which is characteristic of the Ainu, too, I am more inclined to

796 /735 cont./
182 believe that, governed by fear and superstition, they see in it
[181] merely a means of exploiting the bear quietly and with impunity.
The view on which the bear festival rests therefore seems to me
[171] to be exactly the same among the Ainu as among the Gilyak, and
the customary practices of both peoples in connection with it correspond in their basic features.

The Japanese Kannemon reports in his "Jeso-ki" that, if the
796 Ainu find a bear cub, they bring it home, where it is suckled by
23 the wife of the finder (7) -- a story that sounds very improbable,
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7 Titsingh, "Ieso-ki ou description de l'île d'Iesso, composée par Kannemon en 1652 /Ieso-ki, or Description of the Island of Yesso, written by Kannemon in 1652/" (Malte-Brun, Ann. des Voyages, Vol. XXIV, Paris, 1814, p. 154). Also Klaproth, San kokf tsou ran to sets, ou aperçu général des trois royaumes /San kokf tsou ran to sets, or General Survey of the Three Kingdoms/, Paris, 1832, p. 236.

though at the bear festival in Kunnui Scheube saw such a bear wet-
nurse, who sat sadly to one side and now and then even burst into
tears. To be sure, it seemed to him that her sadness was not feigned
[182] and, say, merely prescribed by the rules of the festival, but was
[183] actually prompted by the fate of her foster child, but then later she
participated actively in the dances customary at the festival, in fact
even /736/ led them herself in part, and, since weeping and mourning over the bear is a necessary requirement of a bear festival in order to be relieved of all guilt for the death of the bear and any ultimate responsibility for it, one would certainly not be mistaken in ascribing the alleged grief to this conception which is common to the Ainu along with the Gilyak and other peoples. Among the
231 Gilyak, at any rate, I never heard anything which would confirm
171 Kannemon's tale about the Ainu. Among them a watery moss) is more likely to serve as the first food for a bear cub. Free at first, or kept in a little cage in one corner of the hut, the bear, when

/736 cont./

231 191 it becomes larger, is put in a stronger prison outside the house and built exactly as among the Gilyak, and is fed on fish (1). The

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1. In Rumjanzof Bay on Jesso, as well as in Aniwa Bay on Sakhalin, Krusenstern (Reise um die Welt /Voyage around the World/, Vol. II, p. 79) and Langsdorff (Bemerk. auf einer Reise um die Welt /Notes on a Voyage around the World/, Vol. I, p. 285) saw a young bear in almost every Ainu hut.

only way in which an Ainu bear-cage differs from a Gilyak one is that the more or less long poles planted at the corners of the structure, with fine wooden spirals hanging from them, as they were seen by Coen, the helmsman of one of the boats led by Vries in the discovery of Aniwa Bay in 1643 (2), may scarcely be lacking

2. Siebold, Aardr. - en volkenk. toelicht., etc., p. 110.

on it (3).

3. See also Scheube, loc. cit.

796 798 191 These poles or sticks with fluttering wooden spirals, called inau or inao by the Ainu of Sakhalin, inabo by those of Jesso, imitations of the hei or gohei sticks adorned with strips of paper which are used as symbols of divinity and holiness in the old Japanese kami religion (Sintô /Shinto/) (4), play an important part at the

4. Scheube, loc. cit. . Siebold, Nippon, VII, p. 203.

bear festival of the Ainu. Not only the bear's cage, but also the interior of the hut is decorated with them, and they are set up in great number around it and in front of it on a place on the east side of it where the bear is eventually killed. Bamboo leaves